

*Christian pray-
ers and holy medi-
tations, as well for pri-
uate as publicke exercise,
gathered out of the
most godly learned
in our time.*

VVhereunto are added the
prayers commonly called
LIDLEYS prayers.

Psalme. 55.

In the Euening and Morning and
at Noone will I pray vnto the
Lord, and he will heare
my prayer.

¶ Printed by H. Middelton.



To the Reader.

IN place where manye
I have accustomed to fill vp
their Kalenders and Almanackes
with things tending rather to su-
perstition then to edification, we
haue here placed certaine histo-
ries taken out of the holy Scrip-
ture, and haue set them vpon the
dayes in the which they were
done and wrought, to the intent
that by these things & other of
gods works which we see dayly
come to passe, wee might learne
to behold his goodnes & mercy,
which he declareth towards the
faithfull, & on the other side his
iudgmēt, which he executeth vpon
the vnfaithfull & obtemperers
of his word and holy name.

January hath 31 dayes.
and the Moone xxx.

¶ The day hath ix. houres.
The night hath xv. houres.

1 A *The Cir. of Christ.*

2 b On which daye Moce be-
3 c ing in the Arke vpon the
4 d waters began to see y^e tops
5 e of the high Mountaynes.

6 f *The Epiphany.*

7 g of apparition of our Lorde
8 A Iesus.

9 b

10 c *The 10. Nabugodono-*
11 d *zer assieged once agayne*
12 e *Iherusalem. ij. Reg. 15.*

13 f

14 g

15 a The midde winter after
16 b Ptolome.

17 c

18 d

19 e

20 f

21 g

22 a

23 b

Termes begin.

24 c

25 d

26 e

The conuerſion of
Saint Paule.

27 f

28 g

29 a

30 b

31 c

February hath 28. dayes
and the Moore xxix.

The day hath x. houres.
The night hath xiiij. houres.

Purific. of Mary.

The 11. of the 4. 2. Days
after he had sent 9 tops of
the mountains, sent out the
raven, & after 9, the 11. out
which returned. Gen. 8.

Terme end.

15 d

16 e

17 f

18 g

19 a

20 b

21 c

22 d

23 e

24 f

25 g

26 a

27 b

28 c

The 18. daye Doe put
out once againe the Dove
whiche brought an Olive
braunch.

Matthe Apostle.

The Dove was sent the
thirde tyme and returned
no more to Doe.

A.iii.

March hath 31. dayes.
and the Moone xxx.

The day hath xij. houres.
The night hath xij. houres.

1
2
3
4
5
6
7
8
9
10
11
12
13
14

D
E
F
G
A
B
C
D
E
F
G
A
B
C

The 3. the Temple of
Hierusalem was whole fi-
nished and consecrated.
..Eld:as. 6.

The 13. the feast of Hester
was celebrated because that
daye was apointed to put
Jewes to death. Hester.;

15

d

16

e

The 16. Lazarus was
raised vp agayne. John. 11.

17

f

18

g

19

a

The 20. Christ made his
entrance into Jerusalem.

20

b

21

c

22

d

23

e

The 24. he made his sup
per.

24

f

25

g

Annunc of Mary.

26

a

The 25. was taken.

27

b

The 26. was crucified.

28

c

The 27. he rested in the
sepulcher.

29

d

The 28. hee rose agayn
from death.

30

e

31

f

Aprill hath 30 dayes.
and the Moone xxx.

The day hath xiii. hour.
The night hath xi. houres.

1 a Moos vncovered the Ark
Gen. 2.

2 a The Tabernacle was
3 b prepared by Moyses.

4 c Exodus. 40.

5 d Jesus Christ the 8. daye
6 e after his resurrection ap-
7 f peared againe to the Apostles
8 g which were assembled toher
9 h. Thomas was present.

9 a The 10. the people of Is-
10 b rael went ouer Jordan dry
11 c foed. Iosu. 3. 4.

12 d The 13. A. S. perus gave
13 e out proclamation to put al
14 f the Jewes within his king-
dome to death. Matt. 23.

15 The 14. was the cele-
bation of the passouer.

16 The 15 the people came
out of Egypt. Exod 12.

18 The 18. the people went
ouer the red sea by forced,
19 and Pharo was drowned
20 with all his hoste.

21 The 22 the people came
to Marah: & waters wher-
22 of they coul'd not drinke.

23 Exodus. 5.

24

25 *Marke Euange.*

26 The 24 reue'ation was
made to Ieremell of that
27 which should come to passe
28 from the time of the kings
29 of Persia vnto Christ, and
30 fro thence vntill the end of
the world. Mat 10. 1, 12.

May hath 31. dayes.
and the Moone xxx.

The day hath xvi hoares.
The night hath viij. hoares.

1 b *Phillip and Jacob.*

2 c

3 d

4 e

5 f

6 g

7 A

8 b

9 c

10 d

11 e

12 f

13 g

14 A

The ascension of Christ
into heauen 40. daies after
his resurrection. Para. 16

God communded Noe
to carie victayles into the
Arke Gen. 6.

Terme begin.

The 4. Ezechias did first
celebrate the passeouer.
Para. 30.

15 b The 15. the childzen of
16 c Israell murmured after
17 d flesh, & god sent the plenty
18 e of quayles. This was the
19 f 20. day after the departure
from Egypt. Exo. 16.

20 g The 16. day God made
21 a Manna to raine downe.
Exodus 16.

22 b The 17. Noe entred in-
to the Arke Gen. 7.

23 c The 20. the people de-
24 d parted from mount Sina,
Num. 9.

25 e The 22. fyze from aboue
26 f consumed a part of the host
of Israell Num. 11.

27 g
28 a

29 b

30 c

31 d

Ascension day.

June hath 30. dayes.
and the Moone xxx.

¶ The day hath vii. houres.
The night hath viii. houres.

1	e	This day 6 children of Is
2	f	rael came to night & ma, &
3	g	went thence the 1. moneth,
4	A	where they taried almost a
		yeare. ¶ Terme end.

5	b	
6	c	The 6. the Temple of
7	d	Diana in Ephesus was
8	e	burned. the yeare before
9	f	Jesus Christ. 54.
10	g	
11	A	
12	b	
13	c	
14	d	

15 e

16 f

17 g

18 A The 12. day of this month,

19 b King Manasses gave out

20 c proclamations in fauour of y

21 d Jeeves agaynst Haman &

his conspiracy. West. 8.

22 e Terme begin.

23 f

24 g S. John Baptist.

25 A

26 b The Arke of Noe was

27 c lifted vp the 27. day by the

28 d waters of the flood. Gen. 7.

29 e

30 f Peter the Apostle.

July hath 31. dayes.
and the Moone xxx.

The day hath xv. houres.
The night hath ix. houres.

1 g
2 a
3 b
4 c
5 d
6 e
7 f
8 g
9 a
10 b
11 c
12 d
13 e
14 f

Dog dayes begin.

The 9 of this month
Citie of Ierusalem assieged
by the space of 18. months,
was finally taken by the
king of Babilon. Iere. 39

Terme end.

15 g
16 a
17 b
18 c
19 d
20 e
21 f
22 g
23 a
24 b
25 c
26 d
27 e
28 f
29 g
30 a
31 q

Mary Magdalen.

James Apostle.

B.j.

August hath 31. dayes.
and the Moone xxx.

The day hath xiiij. houres.
The night hath x. houres.

1	e	Baron died in the moun-
2	d	tain of Ier, being 122. yeres
3	e	old 40 yeres after the co-
4	f	ming out of Egipt. Ju. 20
5	g	
6	a	
7	b	
8	c	
9	d	
10	e	
11	f	
12	g	
13	a	
14	b	

The 12. the Temple of
Jerusalem was set on fire
by the soldiers of Cyrus
(a hath) not since bene buil-
dred againe. Joseph lib. 6.
cap. 26.

15 c
16 d
17 e
18 f
19 g
20 a
21 b
22 c
23 d
24 e
25 f
26 g
27 a
28 b
29 c
30 d
31 e

Dog dayes end.

Bartholomew Apostle.

B.ij.

September hath 30 dayes.
and the mone xxix.

The day hath xij houres.
The night hath xij houres.

1	a
2	b
3	c
4	d
5	e
6	f
7	g
8	a
9	b
10	c
11	d
12	e
13	f
14	g

The 9. of this moneth
Ierusalem was put to fire
& sword and who's over-
throwne as Christ fortolde
them 40. yeres before Jo-
seph. lib. 7. ca. 6.

15 f
16 g
17 a
18 b
19 c
20 d
21 e
22 f
23 g
24 a
25 b
26 c
27 d
28 e
29 f
30 g

S. Mathewe.

The 25. Nehemias dyd
finish the repairing of the
walles of Ierusalem. An.
444. before the natiuitie
of Christ. Nehemias: 6.

S. Michael,

October hath 31. dayes.
and the Moone xxx.

The day hath x. houres.
The night hath xvj. houres.

1 A
2 b
3 c
4 d
5 e
6 f
7 g
8 A
9 b
10 c
11 d
12 e
13 f
14 g

The Feasts of God and
except for Godolins here.
+1. +2.

Termes begin.

The 10. day was the feast
of reccoriation which was
the onley day that God or-
dayned to fast.

15 a

16 b

17 c

18 d

19 e

20 f

21 g

22 a

23 b

24 c

25 d

26 e

27 f

28 g

29 a

30 b

31 c

Luke Euangelist.

The 17. day, which was
the 150. after the beginning
of the flood, & Arke releas
upon the mountaine of A-
rarat in Armenia. Gen. 8.

The 24. Titus gaue forth
3000. Jewes to the wise
Iudas. Iudas do. 73.

Simon and Jude.

Nouember hath 30. dayes.
and the Moone xxix.

¶ The day hath ix. houres.
The night hath xv. houres.

All Saintes.

1	d
2	e
3	f
4	g
5	a
6	b
7	c
8	d
9	e
10	f
11	g
12	a
13	b
14	c

15 d The 15. day was the con-
16 e terlet feast by Jeroboham
17 f after he had withdrawne
18 g ten Tribes of Israel from
the obedience of Roboham
19 a their lawfull king, & which
20 b hee ordeyned in Dan and
Bethell, after he had set vp
21 c the golden calves, to the in-
22 g tent the people should goe
23 e no more to worship in Je-
rusalem. 1. King. 12.

24 f The 17. day of this mo-
25 g neth Queene Elizabeth
26 a began hir raigne.

27 b
28 c *Terme end.*

29 d
30 e *Andrew Apostle.*

W. b.

December hath 31. dayes.
and the more xxx.

¶ The day ha h viii houres.
The night hath xvj houres.

1 f
2 t
3 w
4 t
5 f
6 s
7 s
8 f
9 s
10 t
11 w
12 t
13 f
14 s

The shortest dayes.

The 15. day, the yere before
the natiuite of Christ. 166.
Antiochus the great set up

15 f an Idol oppon The Altar
of the Lord in Ierusalem

16 g 1. Mach.

17 a The 20 day Elias gree

18 b feth proclamation to the

19 c Iralites, to forsake thur

20 d strange wives that they

21 e had married and to send the

22 f Thomas Apostle.

23 g away. Exod. 51.

24 a John Euang. died in

25 b Ephesus, being of the age

26 c The Na. of Christ.

27 d S. Stephen.

28 e S. John Euangelist.

29 f Innocentes.

30 g of 89 yerres, under Traian

31 a the Emperour, about 30.

32 b yerres after the destruction

33 c of Ierusalem.

A rule to knowe
when the Terme begin-
neth and endeth.

Hillary Terme beginneth
the xxiij. day of January
if it be not Sunday: then the
next day after, and endeth
the xij. day of February.

Easter Terme beginneth
xviij. dayes after Easter, and
endeth iij. dayes after the
Ascention day.

Trinitie Terme beginneth
the next daye after Corpus
Christi day, and endeth the
wednesday fortnight after.

Michaelmas Terme be-
ginneth the ix. of October, if
it be not Sunday, & endeth
the xxviij. day of November

¶ Eight dayes before any
Terme begin, the Arche-
quier openeth, except Trini-
tie Terme, which is but iiii.
dayes before.

An Almanack for 1617 peres.

Anno Dom.	Domi. letter.	Easter day.	Whitson- day.
1572	F E	6. April	25. May
1573	D	22. March	10. May
1574	C	11. April	30. May
1575	B	3. April	22. May
1576	A G	22. April	10. June
1577	F	7. April	26. May
1578	E	30. March	18. May
1579	D	19. April	7. June
1580	C B	3. April	22. May
1581	A	26. March	14. May
1582	G	15. April	3. June
1583	F	31. March	19. May
1584	E D	19. April	7. June
1585	C	11. April	30. May
1586	B	3. April	22. May
1587	A	16. April	4. June
1588	G F	7. April	25. May

AN INTRODVCTI- on to prayer.



R As muche
as of our selues
we are destitute
of al good things
& vtterly voyd of
al necessary helps
to saluation: the
Lord our God of his owne fre mer-
cy & goodnes offereth him selfe to vs
in christ, and in him he giueth vnto
vs, in the steed of our misery all fe-
licity, in the steed of our pouertie the
vnspeakable ryches of his grace:
he openeth vnto vs in him the trea-
sures of Heauen, that our Faith
might wholly behold him, and our
Hope be fully fixed vppon him. In
whom it hath pleased hym that the
fulnes of his grace shuld dwell, that
from thence we might all draw (as

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out of a most plentiful fountayne) the waters of eternall life. This secret and great mystery is reueled to such only whose eyes the Lord hath opened, to see light in his light.

Rom. 10.

Therefore since we are taught by faith, that whatsoever we haue neede of and is wanting in vs, the same is laid by with God for vs in Christ: it remaineth that we seeke it in him, and with prayer craue it of him. The Apostle therefore, to shew that true faith cannot be seuerate from the inuocation of Gods holy name, hath set this order, that as faith cometh by the Gospel, so by the same faith our hartes are stirred vp to call vpon the name of God: and therefore he saith that the spirit of adoption, which sealeth in our hartes the witness of the gospel, raiseth vp our spirits that they dare with boldnesse shew forth their desires: it stirreth

vp

by in vs unspeakable gronings, & causeth vs to crie with confidence, Abba Father. By the benefit of prayer therfore we attaine to those riches which God hath layed by in store for vs: for therby we haue familiar accessse to God, and boldly entering into the sanctuary of Heauen, wee put him in mind of his promises: so that now by experience wee feelee & find that to be true in deede, which by the worde we did before but only beleue: now we enioy those treasures by prayer, which by faith we did before but onely beholde in the gospel of our Lord Iesus.

Now how necessary and profitable this exercise of prayer is, it appeareth, in that the Lord himselfe witnesseth our whole saluation to consist in the calling vpon his name, whereby he is wholly present with vs: namely by his prouidence and

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fatherly care by the which he watcheth ouer vs: by his power by the which he susteineth and succoureth our weaknes being euery moment ready to perish: and by his goodnes and mercy by the which he recueth vs into fauour, being miserably laden and pressed downe with sinne. And hereby groweth singular rest and quietnes to our conscience. For when we haue disclosed to him our necessitie, herein we find most ioyful and perfect quietnes, that none of our euils are hidde from him, whō we are perswaded to bee both most willing & also most able to helpe vs

Now, that our prayer maye bee made in such wise as it ought to be, first we must see that we be in hart and minde no otherwise prepared, then becometh those that enter into talke with God, as wee are taught Eccle. 18. Before thou praye, pre-

pare

pare thy selfe and be not as one that tempteth God.

We must consider therfore whē we pray, in whose pzeience we stand, to whō we speake, & what we desire. We stand in the pzeience of y^e almighty creator of heauen & earth. and all things therein conteyned : to whose eternall maiestie innumerable thou sands of Angels do assist, serue and obey. wee speake vnto him who knoweth the secretes of our hartes: before whom nothing is more odious then hypocrisie & dissimulation. We ask those things which be most to his glozy and the comfort of our consciences. We must therefore diligently endeuour our selues to remove all such things as may offend his diuine maiestie. And first, that we be free from all worldly cares & fleshly cogitations, whereby oure minds are caried hither and thither,

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and being drawne out of heauen & from the pure beholding of God, are pressed downe to the earth.

And here let vs call to mind, how vnreuerently wee abuse the great goodnes of God, callinge vs into familiar talke with him, when we haue not that reuerent feare of his sacred maiestie, that we wold haue of an earthly creature or a worldly prince: but suffering our hearts to be carried away by wādering thoughts and worldly imaginatiōs, are otherwise occupied, & forsake him in the middes of our prayer.

As God is a spirit, so he wilbe worshipped in spirit & truth: that is, in the inward affections of the hart, & with a true, faithfull & vnfeined kind of worship. And therfore as at al other times he requirith the hart: so specially in the time of prayer, when we shew our selues in his presence,

and enter into communication with him: and therupon when he promisseth to heare all those that call vpon him he maketh a restraint & saith: that call vpon him in truth. Seeing therfore the chiefe dutie of prayer consisteth in the hart, we must with our whole hart poure out our prayers vnto God the searcher of harts, and with a sincere, vnfeigned, and ardent affection and opening of our heart before God call vpon him, or els we shall not find him.

Let vs know therfore, that none prepare themselves rightly to prayer but such as haue a reuerent feare of Gods maiestie, which they cannot haue that come not to it vnburdened of earthly cares and affections. And this is it, that is meant in the scriptures by lifting vp of hands, that we should remember our selues to be farre of from God, vntlesse we

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Psal. 25.

lift vp our hartes and myndes also
on high. And therfore it is sayd in
Psalme: to thee haue I lift vp my
soule. The scripture vscth also this
maner of speech. to lift vp prayer:
that they which desire to be heard of
God, should not haue their mindes
caried away & earthly cogitations
& vanities. And though it be hard
to be so bent to prayer, but that wee
shal find that many by thoughts wil
creepe vpon vs to hinder our pray-
er, yet the more hard it is, the more
earnestly we must wrestle to ouer-
come all lettes & hinderances, and
labour with inward gronings vnto
the lord, that he wil linke our hartes
fast vnto him, and not suffer vs to
be led away from him by the vaine
suggestions of Sathan, who at all
times cōpassing vs about, is neuer
more busie then when wee adressed
our selues to prayer, secretly and

Psal. 86.

lub=

subtelly creeping into our brestes, & calling vs backe from God: so that oftentimes when we with al reuerence should speake to God, wee finde our harts talking with the vanities of the world, or with the foolish imaginations of our own harts.

Finally, we must be in christian charitie, loue, and concorde with all men, seeking vnfeined, hartly, & brotherly reconciliation if we haue offended any man, before we enter into prayer, or else God wil not heare our praiers: yea they are otherwise execrable and full of dampnable hypocrisie in gods sight. And this that is spoken of prayer, may be said also of the hearing of gods word, or any other seruice of God.

We must therefore lay aside al malice enuie, wrath, grudge, contention, wrangling, dissimulation, all gileful craftie & subtill dealing, and with a

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1. Pet. 2.

Gal. 5.

single heart do to other, as we wold
they should do to vs. Peter willeth
that such as haue once tasted how
good and bounteous the Lorde is,
and are become new creatures by
the heauenly regeneration through
the doctrine of the gospell, shoulde
like hoily and innocent babes, lare
aside all such workes of the flesh,
which do depriue a man of the king
dome of God. And S. Paule com-
maundeth vs, that laying aside these
cursed workes of darknes, we shuld
in the steede therof, put on (euen as
the elect of God, hoily and beloued)
tender mercy, kindnes, humblenes
of mind, meekenes, long suffering,
forbearing one another, and forge-
uing one another if any haue a quar-
rell to an other, as Christ forgane
vs: and about all these things, saith
he) put on loue which is the bond of
perfection, a let & peace of god rule

in

in your harts. when ye shall stand & pray saith saint Marke, forgiue if ye haue any thing against any man, that your ffather also which is in heauen, may forgiue you your trespasses: for if ye will not forgiue, your father which is in heauen will not pardon your trespasses. Mar. ii.

Whereouer we must haue such a feeling of our own misery & wretchednes, as may worke in vs an earnest sorrow and vexation of mind for the same. Example wherof we may see in the deare seruants of God when they say, that out of y^e deepe depenes and out of the middes of the lawes of death they utter vnto the Lord a sorrowfull voyce. He that desireth mercy, must haue a feeling of his own misery, and therefore saith David: heare my soue O Lord, for I haue sinned against thee. There is no health in my flesh (saith he) because

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cause of thy displeasure, neither is
their any rest in my boanes bycause
of my sinne

This anguish and sorowe, stir-
reth vp in Gods childzen a seruent
desire to obtaine comfort, helpe. and
succour at Gods hand, and there-
fore such as fele theselues oppressed
with great calamities, hauinge by
the helpe of man no hope of deliue-
rance, do crye vnto god wltch afflic-
ted hartes, as Dauid did in his di-
stresse: My soule thirsteth for god,
euen for the liuing God, And as the
hart being wounded, braieth for the
riuers of water, so panteth my soule
after thee O God.

Psal. 41.

I. Cor. 7.

Psal. 34.

Psal. 66.

This is that godly sorowe wich
S. Paule saith, worketh in Gods
childzen repentance to saluation.

The Lord is nigh to them, sayeth
Dauid, that are of a contrite hart,
and will saue al such as are afflicted

in spirit. To him will I looke, euen
vnto him (saith y^e lord) that is afflic-
ted and brokē harted, and trembleth
at my words. Therfore Dauid cal-
leth the time of trouble the fitte and
cōuenient time for the faithful to sic-
vnto god by praier. And albeit they
be not at all times in like distresse,
or continually grōninge vnder the
burdē of present euils, yet must they
nedes be euer in dread of new daun-
gers, and carefully afraid offurther
troubles to follow. As trouble and
feare therfore are the very spurres
to stirre them vnto hartye and ser-
uent prayer: so by occasion therof,
they haue more fre accesse vnto god
as though he did thereby call them
vnto him.

This godly sorrowe for sinne,
and seruent desire and longing for
gods louing mercy and sauour, com-
meth not of our selues, but of y^e spe-
ciall

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cial goodnes of God : for we are of our selues dull & without all lust to pray: yea so great is our imperfecti- on that we know not how to praye as we ought, and therfore the spirit helpeth our infirmitie, instructed vs what is right, and guideth our af- fections. He maketh intercession for the saints (saith S. Paule) accor- ding to the will of god: & that with sighes and gronings which can not bee expressed: that is, he stirreth vp our harts, giueth vs a desire & bold- nes to pray: & causeth vs to mourne when we are by any means hindred from it, and feele not our selues mo- ued therunto with such feruent zeal and affection as we should be.

Now, although we know that it is the only worke of the holy ghost, thus to moue & encline our harts to praier, notwithstanding we may not be negligent & slouthfull to dispose

and

and stir vp our selues therunto, but rather contrariwise, so often as we feele our selues cold and not disposed to prayer as we ought to be, we must make our supplicatiō vnto the Lord, that it should please him to inflame vs with his holy Spirit, whereby we may be framed to pray with such seruencie of mind, as we ought to do.

When we are cast down by y^e sense & feeling of our own infirmity, sinne and misery: yet must we pray not withstanding in sure & stedfast hope to obtaine our requestes. These be things in deed contrary in shew, to toyne with the feeling of the iust vengeance of God, sure affiaunce of fauour: which thinges doe yet very well agree in that it is the goodnes of god only that raiseth vs vp being oppressed with our own euils, from

the

An Introduction

Psal. 5.

the which of our selues wee cannot rise for as repentance and fayth are kn. t as companions together (albeit the one driueth vs downe wyth feare, and the other lifeth vs vpa gaine with comfort) so in prayinge they must needes go together. And this argument Dauid expresseth in few words I will (saith he) in the multitude of thy mercy enter into thy house. and in the temple of thy holines, I will worship thee with feare.

1. Iohn. 5.

Therefore when we are once touched with true repentance & feeling of our owne misery, we must withal haue such a perswasion of Gods fauour and mercy towards vs in all our prayers, & they shal be accepted of God so far forth as it shall be necessary for as. This is the assurance saith s. Iohn, that we haue in god, that if we aske any thing according

to

to his will, he heareth vs. If wee haue not a sure trust and confidence in the mercy and promises of God it is vnpossible to make our prayer to him a right, & who so euer doubteth whether God heareth his prayer, that man obtineth nothing: for to such prayers God hath made no promise. But contrarywyse he saith, whatsoeuer ye shal aske in prayer, if ye beleue, ye shall receiue it. And againe: whatsoeuer ye desire, beleue that ye shall obtaine it, and it shalbe done vnto you, Aske saith s. Iames in faith and wauer not, for he that wauereth is lyke to the waues of the sea, which are tossed of the wind and caried away. And why shoulde we wauer or doubt, seeing the holy scriptures testifie of God, that he is faithfull, iust, & true in al his words and promises, saying: The Lord is faithfull in al his words, he wil euer

Mat. 21.

Mar. 11.

Iames. 1.

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be mindefull of his couenaunt : the truth of the lord endureth for ever. And although our faith bee not so strong, and therefore our prayer so hartp and zealous as it ought to bee, yea though our faith be faint & cold yet let vs holde faste this principle, that our prayers are not frustrat or in vaine.

Mar. 9.

For our comfort herein, we have an Example in the Father which brought his sonne, first to the Apostles, and afterward to Christe, and said: If thou canst Lord helpe: and yet afterwards he acknowledged the weaknes of his faith, and desired to be made strong. I beleue Lord (saith he) helpe mine unbeliefe. How often do the children of God complaine of this imperfection and inbecillitie of faith? Such as are exercised in true prayer, doe feelee that in crauinge of God the forgiveness of their sinnes, they

they bring I karſely the tenth parte
of the ſacrifice which Dauid ſpea-
keth of, wher he ſaith: An accepta-
ble Sacrifice to God, is a troubled
ſpirit, a broken and an humble hart
O God, thou wilt not deſpiſe. Ma-
ny times they are driuen to waſtle
with their own dulneſſe and coldneſſe
in praier: many tymes their mindes
ſlip aſide and wander awaye in va-
nitie: many times they fele not their
own lacke & miſery to pricke them
ſharply enough too praier: yea and
many times they are ſo beatē down
with the ſenſe & ſeling of their own
ſinne & miſery, as though they were
forſaken of God, and their faith vt-
terly extinguished.

In what horror and anguiſh of
hart was Dauid when he ſaid vnto
the Lorde: why doeſt thou reiect my
ſoul: why hideſt thou thy face from
me: And againe, ceaſe from me vn-

Pſal. 51.

Pſal. 88.

Pſal. 39.

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Psal. 80.

Lam. 3.

till I goe away and be not. wherby it might seeme that hee like a desperate man delireth nothing elles but that the hand of God ceasinge, hee might rot in his euills: but it is not so. For hee sayth it not, for that he wold haue god to depart from him, as the reprobate do: but only he complaineth that the wrath of god was to heaue for him to beare. A harde temptation is it when the faithfull are compelled, to cry: how long wilt thou be angri against the prayers of thy seruants: as though their verie prayers made god more angry. So when Ieremie saith: the lord hath shut out my prayer: no dout he was shaken with a vehement pange of temptation.

These are the imperfections of gods children, which euen in beleeuing and hoping, do often times utter some vnfaithfulnesse, and in the

very remedies fall into newe diseases: for there is no praier thei make which the Lord would not worthely loth and abhorre, if hee should not winke at their spots and imperfections. And such examples are common in the scriptures. Whereby we see that the Lord oftentimes suffereth his to be greuously tempted and afflicted, and hideth from them the comfort of his spirit, as though they were cleane forsaken, but to their great consolation in the end.

This is the schole wherein the wisdom of god nourtereth and trieth her children, as we may see Eccle. 4. First he wil walk with them (saith he) by crooked waies, & bring them vnto feare and dread, and torment them with her discipline, vntil shee haue tried their soules, & haue proued them by hir iudgments: then will she returne the straight waye

D, iii.

vnto

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unto them and comforte them, and
shew them his secretes. & heape vp
on them the treasures of knowledge
and vnderstanding of righteousnes.
Thus wee see the state of Gods
children, that when the Lord hath
shewed them what they are of them
selues by the sight & horror of their
sinnes and terrour of Gods iudge-
ment for the same: then wil he shew
them what they are in Christe, as
Esai. 54. Clap saith: for a time, a litle while
I haue forsaken thee, but I will
gather thee together in wonderfull
mercies. In a short tyme of wrath
I hyde my face a while from thee,
but I will haue mercy on thee for
euer, sayeth the Lord thy redeemer.
Such is the louinge kindnesse and
mercy of God: towards the afflicted
when they are sorowful for their sinnes.
lamenting and mourninge in their
harts to be deliuered from the same
that

that they might serue God in the freedom of conscience.

This is that mourninge, this is that hunger and thirst that Christ speaketh of: Blessed are they that mourne, for they shal be comforted: blessed are they that hunger & thirst after righteousness, for they shal be satisfied. God for his truthe sake, will put the righteousness of Christ on them, and washe their vnrigh-
eousnes away in his blood. The bruised reede will not breake, and the smoking flare wil he not quenche.

Math. 5.

Esai. 42.

The afflicted, the heauy and broken harted, the weake and feeble he wil not forsake: yea be they neuer so feeble and fraile, yet so long as this lust desire & mourning to be deliuered from their sinne and miserie, remaineth in them, God seeth not their finnes, reckoneth them not nor laith the to their charge for his truthe sake.

D. iiii.

sake

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fake and loue to Christ. He is not a sinner in the sight of god, that would be no sinner: He that would be deliuered hath his harte loosed already: his harte sinneth not but mourneth repenteth and consenteth to the law and wil of god, and iustifieth God, that is, he beareth record that God which made the lawe is righteous and iust: & such an hart trusting in Christes blood, in Christes righteousness, is accepted for righteous, & his weaknes, infirmitie and frailty is pardoned, and his sinnes not looked vpon until god put more strength in him: the increase wherof he shall daily feele in suche sorte, that at the length he shal in all troubles be able to say with Dauid: If I should go through the shadow and daungers of death, I will not feare whatsoeuer he wille.

Psal. 23.

Therefore stirre vp our hartes in

con-

consideration of our great misery & necessitie, to a more seruēt praier, the Lord himself hath commaunded vs to call vpon him for helpe & succour. Therefore let vs haue the commaundements of god alwaies in our sight touching praier, & whyles we pray let vs cal them to our remembrance. Aske, seeke, knocke, watche, and prai: Cal vpon me (saith god) in the day of thy trouble. Praye alwaies with al manner of praier and supplication, and watch therunto with al diligence. Reioice alwaies, pray continually, in all things be thankfull, for this is the will of God in Christ Iesu towards you. Continue in prayer and watch in the same with thankesgeuing. Let your requestes be shewed vnto God in prayer and supplication, with giuing of thanks.

And this we are also no lesse bound to do by þ commaundement wher-

Math. 7.

Psal. 49.

Ephe. 6.

1. Tim. 5.

Col. 4.

Philip. 4.

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by we are forbiddē to take the name of God in vaine. For in that we are there forbidden to take the name of God in vaine, we are commaunded also to take & to vse it to his glory, giuing vnto him the prayse of all goodnes, helpe, and succour whyles we aske and loke for the same at his hand. wherfoze, except we fly vnto him in our trouble and necessity, except we cal vpon him for reliefe and succour, we prouoke his displeasure no lesse then if we should make vnto our selues Idolles, or worshippe straunge Gods: for in contempt of euery one of the commaundements we shew like contempt & disobedience to the will of God, and al these sentences which commaunde vs to cal vpon God, do appertaine to this commaundement: Thou shalt not take the name of the Lord thy God in vaine, & so prayer is a worke and

chis is

chief seruice belonging to this com-
maundment. we may not therfore
thinke that there are no sinnes but
Idolatrie, murther, thefte, whore-
dom, and such like, but that it is vn-
doubtedly a great sinne also, not to
render this seruice to God, that is,
not to pray, not to aske, not to loke
for helpe from God in our necessi-
ties nor too render thanks for the
benefites we haue receyued.

Therfore if our vnworthines at
any time do crie out against vs, stop
or feare vs in such sorte that our cō-
sciences are astonied and flee from
god: if we doubt whether god haue
respect to our prayers, groanings, &
teares, we must set before our eyes,
how that we are cōmaunded, though
wee bee neuer so vnworthy and our
sinnes neuer so many and great, to
pray for recōciliation, Gods fauour
& forgiveness of our sins. For else

wher

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Whereas God commaundeth vs to abstaine from theft, murther, whoredome, &c. we may in like sorte excuse our selues and say that wee are vnworthy to obey Gods commaundments. Great is our iniquitie and manifest is our cōtempt & despising of God, when we neglect and delay to call for his help. Such as fly vnto god therfore and cal vpon him in their necessities, obey his will, and find therein no smal cōsolatiō, knowing that thereby they doe vnto him most acceptable seruice, forasmuch as hee pronounceth that nothing is to him more acceptable then obedience to his will and cōmaundment.

As wee are commaunded of god boldly and without all respecte of our own vnworthines to come vnto him as a merciful father, and on that knoweth our necessitie, and pi-

tieth

tieth our misery: so hath hee promised very graciously to heare vs and graunt our requestes. And hereof ryseth yet a farre more comfortable and greater consolation: wherein consisteth our whole confidence & trust of obtayning succour and mercye at Gods hande. wherefoze he allureth vs with many most swete promises to call vpon him. Aske, saith he, and ye shall haue: seke and ye shall finde: knocke and it shalbe opened to you. Ye shall crye vnto mee and I will heare you: ye shall seeke mee and yee shall finde me. Call vpon mee in the day of trouble, & I will deliuer thee. The Lord is nigh to all them that call vpon him, that call vpon him in truth: he doth the will of them that feare him, and hee will heare their prayers. He shall call vpon mee, and I wil hear him: I wilbe with him in trouble, I will deliuer him and

Mat. 7.

Iere. 25.

Psal. 49.

Psa. 145.

Psal. 91.

glo=

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Esai. 65. glorifie him. At & boyce of thy crye,
he wil certainly haue mercy on thee
when hee heareth thee he will aun-
Rom. 9. sweere thee. He that is Lord ouer all
is rich and bountifull towards all
them that call vpon him. Hee will
Pla. 145. fulfill the desire of them that feare
him: hee will heare their cry, & will
saue them. And God to declare his
Esai. 65. readines in hearing of sinners saith,
before they cry I will answer, and
whiles they are yet thinking what
to speake, I will heare.

Emonges many sweete promises
of God, though these might be suffi-
cient to prouoke vs to feruent and
harry prayer, yet there bee certayne
other notable and moste cōfortable
promises which we should specially
haue in remembrance, as these:
Luc. 11. If ye which are euil can giue good
giftes to your childezen, howe much
more shall your heavenly Father

giue

giue the holy ghost to them that desire them: Consider the old generations, and marke them well: Was there euer any confounded that put his trust in the Lord: or who hath continued in his feare and was forsaken: or whom did hee euer despise that called vpon him? And of all other that is the most notable which by the Prophet Ierem is added immediately after the prophetic of that horrible destruction that was at hand saying: whosoever shall call vpon the name of the Lord shall be saued.

Eccle. 2.

Here let vs consider the order of the promises, which pertain eether outwardly to the body, or inwardly to the soule. which parte (the soule I meane) because it is much more precious then the other, wee muste first craue such things as properly belong to the saluation therof. But first of all, confessing our sinnes vnto God with most humble and pe-

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2. Ioh. 1.

nitent hart, let vs set before vs the
promises of remission of the same.
For this sentence is true: God hea-
reth no sinners, that is, suche as de-
light and continue in sinne. Where-
fore in al our prayers, yea when we
be about to aske any other thinges,
what so euer they bee, let vs firste
think of the remission of sinnes, ha-
uing alway in our sight some cōfor-
table promises thereof, as this: If
wee confesse and acknowledge oure
sinnes, he is faithfull and righteous
to forgine our offenses, and to cleanse
vs from all iniq. uitie. And hereunto
lette vs craue the light of the holy
Ghost to kende and confirme in vs
the true knowledge of G O D.
Let vs pray for the continuance of
Gods holy woorde and Gospell a-
mongest vs, for the enlarginge of
his Kingedome, and the aduau-
cing of his glozy. Let vs begge the
gift

gift of faith, repentance, feare, patience, praier, hope, loue, ioye, peace of conscience, with such other fruites of the Spirit, and for euerlasting lyfe.

And here also we must remember that we doe not only call our selues continually to accompt for our new sinnes, crauing at Gods hand mercy and forgyuenes of the same, but also for those synnes whiche myght seme to haue bene long agoe forgotten: as Dauid hauing confessed an hainous offence, by that occasion returneth euen to his mothers wombe wherein he had gathered the infection, heaping together the sinnes of his whole life. Eue so in an other place whē he asketh an other thing he saith: remember not the sinnes of my youth: remember me according to thy mercy, for thy goodnes sake. O Lord. Againe: looke vpon mine

Psal. 51.

Psal. 29.

Psal. 25.

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affliction and trauel and forgiue all
my finnes.

When wee haue thus prayed for
things pertaining to the soule & to
the kingdome of god, we must pray
also for corporall benefites, as well
common as priuate, as peace & trā-
quillitie of those cūtries which giue
harbrough to the true Professors
of the gospel & godly congregations
being in this lyfe as Daniell in the
midde of the Lions. Praye for the
peace of Iherusalem, sayeth Dauid.
Also for defence from misery, deli-
uerance from trouble, for happy suc-
cesse in the works of our vocation,
for health, liuing, protection of lyfe,
goods, name, &c.

And although the Lorde know-
eth before wee aske what wee haue
nede of, & is ready to giue liberally,
yet and doth giue oftentimes vnde-
sired: and furthermore hath promi-

Psal. 122.

sed

sed that seeking first the kingdome of God and the righteousnesse therof, al other things should be giuen vs: yet he commaundeth vs to aske corporal benefites, & that for iij. causes.

First, that wee should know that he is the authour and giuer therof, and therefore should not onely bee thankfull for the same, but also stirred vp, therby to seeke, loue, & worship him.

Secondly, that we should be well perswaded of his good prouidence towards vs, when we vnderstand that he doth not onely promise that he will neuer fayle vs, but also hath his hand alwayes stretched out to helpe them that call vpon him.

Iosue. 7.

Thirdly, that our faith of reconciliation and forgiveness of sinnes should bee exercised through the asking of those corporall things.

And herein wee muste specially

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and aboue all things seeke the glory
of God, and therfore we must praye
for these corporall things in such sort
that we mai offer therewith our obe-
dience vnto god. Herof we haue ex-
ample o: Christ when he saide: Fa-
ther if it be possible, let this Cuppe
passe from me: neuerthelesse not as
I will, but as thou wilt. with this
obediencie also to the will of God
spake Dauid when he desired to be
brought againe into the kingdome,
saying: If I shal find fauour in the
sight of the Lord, he will bring me
agayn: but if hee shall say vnto mee,
thou doest not please me, I am rea-
dy: let him do as it semeth him good
And Job saith: though he kill mee,
yet will I put my trust in him.

2 Re. 15.

Iob. 3.

Therefore, for as much as wee
knowe that it is the lotte of Gods
childe: to be alway vnder y crosse,
and therfore concerning these corpo-

raill

rall benefits we know not howe or
 what to aske as we ought: we must
 herin offer our obedience vnto god,
 abiding his good will & pleasure so
 long as it shall seme good vnto him
 to exercise vs in the want thereof,
 who suffereth vs sometime to be af-
 flicted for our chastisement, and for
 the probation of our continuance, &
 also that we may receiue with grea-
 ter gladnes (if to his diuine wylle
 doine it seme expedient for vs) that
 which with ardent desire wee long
 looked for. Saint Paule saith when
 we are iudged we are chastened of
 the Lord, because we should not be
 condemned of the world. But whē
 we pray for spirituall thinges, wee
 must aske them absolutely and with-
 out condition: for thereunto do per-
 teine the chiefe promises of the gos-
 pell, of the which God would haue
 vs most assured. Merely verely, I

1. Cor. 15

Io h. 6.

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Eze. 35.

say vnto you (saith Christ) hee that beleeueth in me, hath euermaking life. As sure as I liue (saith the Lord) I wil not the death of a sinner, but that he retourne and liue.

Psal. 77.

Psal. 31.

To the promises of God we must ioine examples, whereby we learne that god hath heard & holpen those that cal vpon him. For al deliuerances, whether they be of other (whether of scripture is ful) or of our selues (whereof wee haue experience) are examples of gods promises. Whereby did Dauid comfort him selfe in the anguish and heavinesse of his harte saying: I wil remember the wonders of the Lorde, and call to minde thy wonders of olde time. Thou hast mightely deliuered thy people, euen the sonnes of Jacob, & Joseph. I sayne, I wil be glad and reioyce in thy mercy, for thou haste seene my trouble, thou hast known my soule

In aduersitie. And thus being war-
ned both by promises and examples
let vs learne to cast our care vpon
Lord: to call vpon him, and to looke
for helpe at his hand: So shall oure
faith by litle and litle be more firme
and certaine, and our hart shal rest
in hope & expectation of gods helpe.

But for as much as of our selues
we are vnworthy to appeare in gods
sight, whose terrible maiestie com-
ming once into our mind, it is vnpo-
ssible, but that we should fyre from
him as a fearfull iudge, therfore hee
hath giuen vnto vs a mediator, oure
lord Iesus, y he being a meane
betwene god and vs, might change
the throne of dreadful glory into the
throne of grace, & that we by his me-
rits hauing access vnto god, might
haue assured trust to finde grace in
his sight. If any man sinne, saith
S. Iohn, wee haue an Advocate:

1. Ioh. 2.

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1. Ioh. 2.

Eph. 5.

Heb. 4.

with the father, Iesus Christe the iust, and he is the reconciliation for our sinnes. To him sayeth S. Peter beare all the prophetes witness, that through his name all that beleeue in him shall receiue forgiveness of their sinnes. By whom saith S. Paule, we haue boldnes & entrance in al confidence through faith in him. And agayne, we haue not an highe priest which cannot haue compassion on our infirmities, but was in all points tempted like as wee are, sin excepted: let vs goe boldly therefore vnto the Throne of his grace, that we may receiue mercy, and finde grace to helpe in time of need.

And as we are commaunded to call vppon God and haue a promise also to be heard: euen so are we commaunded to make our praiers vnto him in the name, faith and confidence of this our mediatur, and we haue

no promise to be heard without him
 in whom are al the promises of god.
 yea and aincn, confirmed and fulfil-
 led. And no man cometh to the fa-
 ther but by the sonne. For he is our
 mouth wherby we speake to the fa-
 ther: he is our eye wherby we see
 father, & he is our right hand wher-
 by we offer our selues to the father.
 whatsoeuer therfore we aske in his
 name, we haue a promise to obteyne
 it. Verely, verely (saith Christe) I
 say vnto you, what so euer yee shall
 aske the father in my name, hee shal
 giue it you, in my name, that is, for
 my sake: your high bishop prayinge
 for you. Hitherto ye haue not asked
 any thing in my name: aske and yee
 shall receyue. In that day yee shall
 aske in my name, & what soeuer yee
 aske, I will do, that the father may
 be glorified in the sonne.

2. Cor. 1.
 Luc. 11.

Ioh. 16.

Iohn. 14

E. v

Of

An Introduction

Of prayer there be two partes.
Petition and Thankesgiuing. By
petition we powze forth our desires
before God, requirunge firste those
things that may set forth his glory,
& then such benefits as are profitable
& necessary for vs. By giuing of
thanks, we praise and magnifie his
benefites bestowed vpon vs, ac-
knowleging that whatsoeuer good
things we enioye, we haue receiued
them of his free goodnes and libera-
lity. Therefore Dauid ioyneeth these
two partes together in one verse,
when he saith: Call vpon me in the
day of necessitie: I will deliuer thee
and thou shalt glorifie me.

Psal. 115.

The scripture commaundeth vs
to vse bothe, and that continually.
For our necessitie is so great, our
life is so full of troubles & calamities
and so many daungers hange ouer
our heads euery moment, that we

haue

haue all cause enoughe, yea euen the
most holy, with sighes & gronings
continually to fly vnto God, and to
call vpon him in most humble wise.
But this wee may better perceiue
in things pertayning to the soule.

For when shall so many great
sinnes, wherof we know our selues
guilty, suffer vs to be without care &
not to craue pardon of God for the
same? when will Sathan geue vs
rest & quietnes? when will he cease
to rounge about, seeking whom hee
may destroy? when shall our temp-
tions giue vs truce, so that wee
shall not neede to hasten vnto God
for helpe? finally, the desire of the
kingdome and glozy of God ought
so to draw vs wholi vnto it, not by
sittes but continually, that al tuncs
should be fyt and conuenient for vs
to pray. wherfore, not without cause
we are so often commaunded to praye

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continually.

And though we be not driuē with
lyke necessitie at all tyme to pray, yet
in this case S. James teacheth vs
what we ought to doe. Is any mā
heauy or afflicted sayth he: Let him
pray, that is, let him craue of God
health and comforte: and who so is
mery, let him sing, that is, lette him
praise God.

Moreover, the benefites and
blessinges of God are so large and
plentifull towardes vs, which way
is euer we tourne vs, that wee can
neuer want matter and occasion of
praise and thankesgiuing. And see-
ing we ought to acknowledge God
to be the author & giuer of all good
things, we shoulde alwaie receiue
the same at his hande with thankesgi-
uing: for to that end god continually
bestoweth his good blessings and
benefites vpon vs, that wee should

con-

continually shew forth his prayse & be thankfull vnto him for the same, and so wee render vnto him his due honour. And S. Paule when hee saith that they are sanctified by the sword and prayer, signifyeth that to vs they are not wholly & cleane without the sword and prayer: and therefore Dauid saith: when he had felte the liberalitie of the lord, that there was put into his mouth a new song that is, a new occasion of prayse and thanksgiuing. wherby he signifieth that it is a wicked silence if we passe ouer any of Gods benefits without praise, scing that as often as he doth good vnto vs, so often he giueth vs occasion to speake good of him.

Wee should therefore continually, that is, as much as is possible at all times, in all places, and in all things as occasions are continually offered vnto vs, liste by our prayer vnto

God

An Introduction

God in crauing helpe at his hand, & confesseinge his prayse. Whereby we maye both obteyne of him all good things, and also prayse and magnific his name for all.

How this perseuerance in prayer is required of vs. Christ him selfe teacheth vs by the Parable of the three loaues, and of the widowe, & wicked Iudge: Whereby we are taught to continue in prayer with all earnestnes and seruēt supplication, and neuer to faint or gyue ouer vntill we be assured in our spirite, that our prayer is heard.

The prayer of the humble, sayth the sonne of Sirach, goeth through the cloudes: it ceaseth not vntill it come nere, and it will not departe vntill y most high God haue respect therunto. Behold saicth David, as the eyes of seruants loke vnto the hande of their maisters, and as the

Luc. 11.
18.

Ecc. 35.

Psal. 123.

eyes of a mayden vnto the hande of
her mistres : so our eyes wait vpon
the Lorde our God vntill hee haue
mercy vpon vs. And thus must we
not cease to do, vntill we may bold-
ly say also with David : the Lorde
hath heard the voice of my weeping
the Lord hath heard my humble pe-
tition, the Lorde hath receyued my
prayer.

Nowe, concerning the forme and
maner of praying, least wee should
follow our owne fantasie, beeing of
our selues so blinde that wee know
not how to pray or what is meete &
expedient for vs, the Lord himselte
hath sufficiently instructed vs. who
as hee hath taught vs thoroughout
the whole scripture, howe and for
what things wee ought to pray : so
hath he set forth on maner of prayer,
in the which he hath briesly compre-
hended al such things as we ought
pea

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Mat. 9.
Luc. 16.

pea or in any wise may aske of god, wherein he hath expressed what is due, pleasing and acceptable to him, what is necessarie for vs, and what he will graunt: so that there is nothing herein omitted that might be thought vpon to the prayse and glory of god, or come into the minde of man for his profit and commoditie. And this is that prayer that our Lord Iesus taught his Disciples, when they asked of him howe they should pray.

who so euer therefore will aske any thing that is not conteyned in this prayer, they presume to adde something of their own to the will-dome of God: they are not obedient to his will: and they praye without faith, hauing no woorde of God too warrant them, and therefore they shall obtayn nothing. This prayer saith Tertullian, is the doctrine of

the

the wisdom of God, wherein hee
hath taught whatsoever he willed,
& willed whatsoever was needfull.
Albeit we are not so bound to this
fourme of praier, that we should not
 vse any other kind of wordes then
the Lord himselfe herein hath vsed.
For there are elsewhere set forth in
the scriptures, many prayers farre
differing from this in wordes, and
yet written by the same spirite, and
very profitable to be vsed of vs.
And many prayers also are continu-
ally uttered of the faithfull by the
same spirite, which vary from the
same in words. But this is requi-
red of vs that none should loke for,
seeke, or aske any other thing at al.
Then that which is briefly compre-
hended in this prayer, and which
though it most differ in wordes yet
differeth not in sense and substance:
like as it is certaine that al the pra-

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erg which are found in the scriptures
and which doe continually proceete
from the harts of the faithful, as re-
ferred by the direction of Gods spi-
rite vnto this prayer, howe so euer
they differ in the varietie of words.

Many good and godly men, euen
in our dayes wel exercised in praye
haue left vnto vs most worthy ex-
ples and testimonies hereof, furni-
shed with ample & large matter to
forme holy and true prayer, and full
of power to enflame the harte to a
seruent inuocation of Gods holy

name: wherof wee haue giuen

here some tast vnto the

godly, and specially

to the single, not

yet well exer-

cised.

Read them meditate, and pray
and ye shall finde comfort
in your soules.

*A Meditation con-
cerning prayer.*

THe mynde of
mā hath so large
rounith to receue
good things, that
nothing in deede
can fully fil it, but
onely god, whom
then the mind fully possesseth, when
it fully knoweth hym, fully loueth
him, and in al thinges is framed af-
ter his will. They therfore (deare
Lord God) that are thy children &
haue tasted somewhat of thy good-
nes, do perpetually sigh, that is, do
pray vntill they come therto: and in
that they loue thee also aboue all
things, it wonderfully woundeth
them that other men doe not so, that

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is, loue thee and seeke for thee with them whereof it cometh, to passe that they are inflamed with continuall prayers & desires, that thy kingdom might come euery where, and thy goodnes might be both knowne and in life expressed of euery man.

And because there are innumerable many things, which as well in them selues as in others be against thy glory, they are kindled with continuall prayer and desire, sighing vn-speakably in thy sight for the increase of thy spirit. And sometimes when they see thy glory more put back then it was wont to bee, either in themselves or in any other, the are they much more disquieted & vexed.

But because they know that thou doest rule all things after thy good will, and that none other can helpe them in their neede, they oftentimes do goe aside, all busines layd apart,

and

and giue themselves to godly cogitations & talke with thee, complaining to thee as to their Father, of those things that greeue them, begging thereto and that most earnestly thy helpe, not onely for themselves, but also for others, especiallye for those whō singularly they embrace in thee, and often do repecte and remember thy gracious benefits both to others, and to them selues also: where through they are prouoked to render to thee hartly thanks, thereby being enflamed, as well assuredly to hope well of thy good will towards them, and patiently to beare all euils, as also to studie and labour to mortifie the affections of the flesh and to order all their whole lyfe to the seruice of their brethren and to the setting forth of thy glory.

Thys they know is that prayer which thy sonne Iesus Christ our

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lord commended to be made to thee in the chamber, the doore being shut. In this kind of prayer he himselfe did watch often, euen all the whole night. Herein was Paule frequent as all thy saints bee. This kind of prayer is the true lifting vp of the mind to thee. This standeth in the affections of the hart, not in words and in the mouth. Let thy children be endued with thy spirit so frequent they this talk with thee. The more thy spirit is in them, the more are they in talke with thee. Oh giue plentifully thy spirite, which thou hast promised to poure out vpon all flesh, that thus I maye with thy saintes talke with thee night & day, for thy only beloued sonnes sake Iesus Christ our Lord. Amen.

Moreover, thy saintes, to prouoke them to this kinde of prayer, doe vse first their necessitie, whereby

they

they consider in three sorts: inwardly concerning their soules: outwardly concerning their bodies, and finally concerning their names and fame. whereto they adde the necessitie of those that be committed too them: the necessitie of thy Church, and of the common weale,

Secondly, they vse thy cōmaundemēt, which require them vnder paine of sinne, to pray to thee in all their neede.

Thirdly, they vse the consideration of thy goodnes, which are naturally merciful to yong k̄auens calling vpon thee, much more then to them for whome k̄auens and all things else were made: for whome thou hast not spared thy dear sonne, but giuen him, &c.

Fourthly, they vse thy most swete and free promises made to heare & helpe all them that call vpon thee in

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Christes name.

Fifthly, they vse examples how that thou which art the god of al, & rich vnto all them that call vppon thee in Christes name, hast heard & holpen others calling vppon thee.

Sixthly, they vse the benefites giuen them before they asked, thereby not onely prouoking them to aske more, but also certifying their faith, that if thou wast so good to graunt them many thinges vnasked, now thou wilt not deny them any thinge they aske, to thy glory & their weal.

Last of all, they vse the reading & swaying of Psalmes and other good prayers, bicause they know y^e thereby peculiarly, besides the other scripture, there is no smal helpe: as may appeare by Danle Ephe. 5. Col. 3. where he willeth the congregation to vse psalmes, himnes, and spirituall songs, but so that in the hart wo

would

would sing and say them. Not that
thy childzen do not vse their tonges
& words in praying to thee, for they
do vse their tonges, speech, & words
to stirre vp their inward desire and
seruencie of the mind, full wel know-
ing that els it were a plain mocking
of thee, to pray with lips & tongues
onely. Oh that I might feele nowe
thy spirit so to affect mee, that both
with hart and mouth, I might har-
tely and in faith pray vnto thee.

Now concerning the things that
are to bee prayed for, thy childzen
know that the praiser taught by thy
sonne, most liuely and plainly doth
containe the same, and therfore they
often vse it, first asking of thee their
heauenly father throughe Christ,
that thy name might euery where
be had in holines & praise: then that
thy kingdome by regeneration, &
ministry of the gospell might come

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and so thirdly that willingly, perfectly and perpetually they might study to do, yea do in deed, thy will with thy holy & heavenly Angels, and spirits. These things they seeke and pray for, namely thy King come and thy righteousness, before any worldly benefite.

After which petitions, because all things, yea eue the benefites of this present life do come from thee, they do godly desire the same. Under the name of daily bread being instructed of thy wisdom, that after spiritual benefites to aske corporal, is not unseemely to thy children, which know both spirituall and corporal to come from thy mercy.

In the other petitions they pray for things to be taken from them, beginning with forgiveness of sinnes: which were impudently prayed for if that their hartes were not idly

ken,

ken, & they could forgive all things
to all men for their part. They adde
their profession, that is charitie,
whereby they profite, that they haue
forgiuen all offences done to them.

Howbeit, because it is not enough
to haue pardō of that which is past,
except they be preserved from newe
offences, they pray thee not to leade
them into temptation by permitting
them to the peruerse suggestions of
Sathan, but rather to deliuer them
from his importunitie and power:
by euil, vnderstanding Sathan the
author of all euill. Oh (deare God)
that thou wouldest endue me with
thy spirite of grace and prayer with
thy children accordingly, to make
this prayer alwayes when so euer
I do pray.

As for outward euils, so longe as
they do not (as it were) uisforce thy
people to sinne, in that christian per=
fection,

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lection, doth accompt them amongst thy benefites: thy Sonne hath not taught thy church to pray for the taking away of them in this prayer: for here he hath conteyned but those things for the which all Christians generally and peticularly maye of faith pray at all times.

It often commeth to passe, that exterior euils, because they be not euils in deede, that is, they be not against Gods grace in vs, therefore they cannot of faith be prayed for, to be taken away: for thy children that haue faith, do alwayes preferre thy iudgement before their owne. The which iudgement when they know by that which hapneth to them, they submit themselves thereto wholly: although the Spirit make his vn speakable groonings to helpe their infirmities by prayer, not to haue them taken away, but ϕ they might

haue

haue strength and patience to beare the burden accordingly. which burden, if it be to heauy in the better sense and feling thereof, they in their prayers do complaine somethinge, rather then pray to haue it taken away, as our Saviour did in the garden, whē he added to his complaint: not my will but thy will be done.

So do thy people in all their complaints adde, not as we will, but as thou wilt: for they are taught by thy spirit, no otherwise to praye for the taking away of corporall euils, either from theselues or from others, vnlesse they by the same spirite doe certainly see the same to make to thy glory: as did thine Apostles and seruants, when absolutely and without condition, they did aske helth or miracle for any, when they healed or raysed the dead by prayer: for they know nothing can bee better then

When

Christian prayers

Wher it is accordinge to thy will.
Oh that I might alwayes knowe
thy will in all thynges, and for euer
apply my selfe thereto.

Hereof it cometh, that the
Saintes and deare chylzen, whiche
loue their neighbours as themselves,
do yet notwithstanding, in their pray-
ers aske vengeance of some (as wee
may read in the psalmes of Dauid)
because in praying and talking with
thee, they see by thy holy spirite (for
without it is no true prayer) some-
times thy iudgements vpon some,
whiche they perceiue to sin to death,
and therefore ought not to be prayed
for: because thy glory cannot be sette
forth as it should be, without their
destruction.

Thy will is alwayes best, and
thing whereto they frame all their
desires.

Therefore when they perceiue that

it is decreed with thee, such & suche
by their destruction to set forth more
mightly thy glozy, how shuld they
but desire and pray for the same, &
write it, as Dauid hath done, that
the godly in reading & waying such
prayers, might receiue comfort, and
the vngodly bee afrayd: els when
they perceiue not so manifestly
the determined indgement of God,
they in their prayers do most hartly
pray for them, as Samuell did for
Saule, Moyses for the Israelites,
Abraham for the Sodomites. Oh
good father, for thy mercies sake,
giue me the true loue of mankinde,
but yet so, that I may loue man for
thee and in thee, and alwayes pre-
ferre thy glozy aboue all thinges,
through Christ our Lord.

Now, though thy children doe
know & thy will cannot but be done,
& nothing can be done but that thou

Christian prayers

of thine own wil hast determined to doe although no man should desire the same, yet are they earnest & frequented in prayer: first to render obedience to thee, which requirest prayer as a spirituall service to thee: secondly because thou hast ordeyned prayer to bee as an instrument and meane, by the whiche thou workest things with thee already decreed & determined

Thy childzen do vse prayer to offer thee their service, if it shall please thee to vse the same: and as they doe eat & drinke, which is a meane ordeined of thee for the conseruation of their life, not loking hereby to lengthen their dayes aboue their bounds which already thou hast appoynted, but as becommeth them, to vse thy meanes which thou hast ordeined to serue thy prouidence: so do they (as men herein not curious to know thy

providence further then thou reue-
lest it) vse prayer as a meane by the
which þu art accustomed to woozke
many of thy childezens desire, that ac-
cording to thy good wil, thou mayst
vse the same.

They do not thinke a mutabilitie
in thee (for thou art God, and art
not changed, with thee there is no
variableness) : therfore they praye,
not as men which would haue thy
determinations and ordinaunces,
(which are in most wisdom and
mercy) to be altered, but rather that
they might submit their willes to
thine, and make them more abe to
beare thy will and pleasure.

They know thou hast promised to
helpe them calling vpon thee: wher-
fore they doubt not but thou so wilt
doe, and therfore pray accordingly.

They loue thee hartely, and there-
fore they can not but desire much to

Christian praiers

talk with thee, that is, to pray: euen
as a well manered and louing wyfe
will not take vpon her, to aske any
thing of her husband at all, but that
she hopeth he will take in good parte
and do of his own freewill, although
shee had spoken nothing thereof.
when shee knoweth what her hus-
bands will is in things, she gladly tal-
keth with him thereof, & according
as she seeth he is disposed to do, shee
will often desire him to do it. Euen
so thy children (I say) which hartly
loue thee, in that they knowe thy
wisedome and will is best, how can
they but often talke with thee, and
desire thee to doe that which they
know is best: which they know also
thou wouldest doe, if none should
aske or pray for the same?

Thy children vse prayer as a
meane by the which they see plainly
thy power, thy presence, thy promi-

Dencc

dence, mercy and goodnes towards them, in graunting their petitions, and by prayer they are confirmed of them all.

yea thy children vse prayer, to admonish them how that all things are in thy hands. In prayer they are (as it were) of thee put in mind of those things, which they haue done against thee their good Lord. By reason wherof repentance enueth, and they conceiue a purpose to liue more purely euer afterwarres, and more hartely to apply themselves to all innocency and goodnes.

who nowe considering so many great comodities to come by reason of prayer, would maruell why thy children are much in prayer, and in labouring to prouoke others therunto? For as none that is a sister to any other, will vse any thing which might offend or hinder his sute, so

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no man that bleseth prayer, will flatter himselfe in any thing that should displease thee, to whom by prayer he moueth sute, whēsoeuer he praieth: so that nothing is a more prouocation to al kind of godlines then prayer is.

As concerning outward things which thy childre praise, although they know thy will & decree is not variable & thy purpose must needs come to passe, yet do they receiue by their prayer, no small commoditie. For either they obtayne their requestes or no. If they doe obtaine them, then proue they by experience that thou doest the will of them that feare thee, and so they are more kindled to loue and serue thee.

And in deed for this purpose thou art wont, when thou wilt doe good to any, to stirre vp their mindes to desire the same good of thee, to y^e end that both thou and thy gifts may be

so much more magnified & set by of
them, by how much they haue bene
earnest luters & petitioners for the
same: For howe can it but enlaine
them with loue towards thee, to
perceiue and feele thee so to care for
them, heare them, and loue them.

If they do not obtaine that they
pray for, yet undoubtedly they re-
ceiue great comforte to see that the
euils which presse them, and wher-
of they cōplaine still, do not oppresse
and ouercome them, and therefore
they receiue strength to beare the
same the better. O good father help
me that I might hartely loue thee,
complaine to thee in all my needes,
and alwayes by prayer to poure
out my hart before thee.

Amen.

J. Bradford.

Christian prayers

*A meditation upon the
Lords prayer.*

Our Father.

Exod..1

Gen. 3.

Gen. 12.

22. 23. 24

25.

Exo. 13.

14. 15.

Exo. 19.

Heb. 1.

1. Cor. 15.

Rom. 8.



Thou good Lord which ma-
dest heauen & earth, the sea
and all that is therein, toge-
ther with thy dearly beloued sonne
Jesus Christ, & with thy holy spi-
rit: thou the same God which ope-
nedst thy selfe to Adam by thy pro-
mise: thou O God of Abraham, Ise-
ac, & Iacob: thou which broughtest
thy people of Israel forth of Egyp-
t with a mighty hand, and a stretcht
out power: thou which gauest thy
law vpon mount Sinai: thou which
spakest by thy Prophets, and last of
all in these later dayes, by thy dearly
beloued sonne Jesus Christ, whom
thou wouldest should be made a se-

cond Adam, that as by the first we
 are childzen of wrath, carnall, & full
 of concupiscence: so by him we might
 be made childzen of grace, and spiri-
 tuall, by communicating with him
 the qualitie, merites, vertues, and
 grace of his flesh, through the ope-
 ration of his holy spirite, as he com-
 municated with vs the substance of
 our flesh in the womb of the virgin
 Mary by the operation of the same
 holy spirite, being that blessed seede
 which was promised to Adam, A-
 braham, Isaac, Jacob, and David,
 which should bruse the Serpents
 head, which should bring the bless-
 ing on all nations, which should
 raigne ouer thy house for ever, and
 mightely overcome thine and our e-
 nemies, as in deed hee did by his in-
 carnation, nativite, circumcision,
 exile, baptism, fasting, temptation,
 doctrine, miracles, workings, & go-

Mat. 24

Luke. 1.

Gen 3. 12

26.

Psal 89.

2. Re 7.

Luke. 1.

psal. 10

Christian prayers.

- Rom. 8. nses, bloody prayer, passion, death, resurrection and ascension, and yet he still doeth by his meditation and intercession for vs, and at the length will on all partes fully accomplish by his coming to iudgement, which will be sodainly in the twinkling of an eye, in the blast of a trumpet, and shout of an Archangel, whē he shall be seene with thousandes of saintes & innumerable thousandes of angels all the whole world beinge on fire, and all people that euer were, are, or shall be, then standin g before his tribunall or iudgement seate, to render an accompte of that they haue done in this body, be it good or bad.
- Mat. 24. thou (I saye) this God which is holy, righteous, true, wise, pure, chaste, mighty, merciful, good, gracious, a hater of sinne, an auenger of vnrighteousnes, &c. woldest that I which am bozne in sinne, and concei
1. Cor. 13
1. Thes. 4
2. Cor. 5
- Exo. 32. 33.
- Psa. 5.
- Iacl. 2.

ued in iniquitie: which by nature
am a childe of wrath, and in whom
dwelleth continuall enmitie against
thee: that I which am nothing but
sinne, and one that doth euil alwayes
before thee, should call thee and be-
leeue thee, this God and Father of
our Lord & saviour Iesus Christ,
to be in very deede my Father: that
is, thou wouldest I should be most
assured, that thou of thine own good
wil which thou barest to me wards
before I was. yea before the world
was, hast in Christ chosen me to be
thy childe, and through him art be-
come my most louing Father, from
whom I should looke for all good
thinges, and be most certainly per-
swaded, that looke how much thou
art more then a man, so much the
loue & fatherly prouidence towards
me passeth the loue and prouidence
of any father towards his childe, in

Psal 15.
Gen. 6.

Christian prayers.

louing me, caring how to helpe me, providing for me, nurturing me, and helping me in al my nedes. So certaine thou wouldest haue mee to be of this, that to doubt of it doth much displease thee and dishonour thee, as though either thou were not true, or not able to do these things, or else thou camest not my father in respect of thine owne goodnes in Christ only, but also in respect of my worthines and deserts.

Causes
to com-
fort our
faith.
that god
is our fa-
ther.

And that I should not waue or doubt of this, that thou art my dear father, and I thy chyld, for comfort through Iesus Christ, it is required in the first commaundement. Which sayeth I am the Lorde thy God, thou shalt haue none other goddes but me.

Againe, thy sonne doth here commaund me to call thee by the name of father. Whoeuer, in the first ar-

ticle of my beliefe I prolesse the same in saying: I beleue in God the father almighty Besides this, there are many other things to confirme me herein, as the creation and gouernement of the worlde generally, and of euery creature particularly, for al is made and kept for man, and so for me, to serue me for my commoditie, necessitie, and admonition. Againe the creation of me, in that thou hast made me after thy Image, hauing a reasonable soule, body, shape, &c. where thou mightest haue made me a toade, a serpent, a swine, deformed, stanklike, &c. Moreover, thy wonderful conseruation, nourishing, and keeping of me hitherto in my infancie, childehode, youth, &c. All these (I say) should confirme my faith of thy fatherly loue.

But of all things, the opening of thy selfe by thy word and promise of grace,

Christian prayers

.2 Cor. 1.

Iohn. 3.

Eph. 5.

grace, made after mans fall, first
Adam, then to Abraham, Isaac
Jacob, and so to other, being publi-
shed by the Prophets from time
to time, and last of all accomplished by
thy deare Sonne Iesus Christ,
whom thy promises are yea and Amen:
the opening of thy self thus
say in and by Christ, is the most
chiefe and sure certificate, that thou
art my father for his sake, & I thy
deare childe, although of my selfe
am most unworthy. For thou ac-
cording to thy promises, haste not spared
thy deare sonne Iesus Christ
but given him to the death of the
crosse for my sinnes. Thou wouldest
he should be made flesh of our flesh
& blood of our blood, in the wombe
of the virgin Mary, by the opera-
tion of the holy spirit, that wee by
the working of the same spirit,
through the merites of his flesh and

blood

bloud, might be made flesh of hys
fleshe, and bloud of his bloud: that
is, as he hath the substance of our
flesh and bloud: euen so wee might
haue and for euer enioye in him and
through him, the qualities, vertues
and giftes of righteousness, holines,
innocencie, immortalitie, and glory,
wherewith he hath endued our na-
ture in his owne person for vs all,
that as now in fayth and hope wee
haue the same, so in his comminge,
we might fully enioye them in very
deede, for then shall our bodies new
byle, be like to his glorious body.

Herein appeareth thy loue, not
that we loued thee, but that thou lo-
uedst vs, and hast giuen thy sonne
for vs. Herein doest thou commend
vnto vs thi loue, that whē we were
yet sinners. Christ thy deare sonne
dyed for vs, so that nothing should
separate vs from thy loue in Christ

Philip. 3.

1. Ioh. 3.

Christian prayers

Rom. 5.

Rom. 8.

Rom. 5.

Jesus, neyther affliction, anguifhe
persecution, famine, neither life, nor
death. &c. For if when wee were
enemies wee were reconciled unto
thee by the death of thy sonne, much
more wee beeing reconciled, shalbe
saued by his life.

And that I shoulde not doubt
hereof, but certainly bee perswaded
all this to pertaine to me, where I
might haue bene borne of Turkes
and infidels, see thou wouldest I
should be borne of Christian Pa-
rents, brought into thy Church by
baptisme, which is the sacrament of
adoption, & requireth fayth as well
of remission of my sinnes, as of sanc-
tification & holynes, to be wrought
of thee in me by thy grace and holy
spirif.

where I might haue bene borne
in an ignorant time and region, thou
wouldest I should be borne in this

What
baptis-
me is, &
what it
requi-
reth.

tyne

ty me and Region, wherein is more knowledge reueled, then euer was hereof in many places is.

where I might haue bene of a corrupt iudgement, and entangled with many errorrs, loe thou of thy goodnes, as thou hast reformed my iudgement, so doest thou keepe it, & now for the same iudgements sake, doest vouchsafe somewhat by the crosse to trie mee. By all which things I should confirme my faith of this, that thou alwayes hast ben, art, and wilt be for euer my deare father.

In respect whereof, as I should be certain of saluation, and of the heritage of heauen for euer: so should I be thankfull, cast my whole care on thee, trust to thee, & call on thee, with comfort and certaine hope for all things that I want,

for in that thou hast given to me

What is the effect or fruit that cometh of this certain perswasion that God is our father.

this!

Christian prayers.

this benefite to be thy childe vnder-
serued & vnderdesired on my behalfe
simply and onely in respect of thy
owne goodnes and grace in Christ.
lest at any time I shuld doubt of it
how shoulde I but hope certainly
that nothing profitable to me can be
denied, in that thy power is infinite.
For as thy good will is declared in
adopting me, so nothing can be finally
wanting in me, which may make
for my weale, for the should not thy
power be almightie: and therefore
my beleefe requireth, that I should
believe in thee the Father almighty.
In consideration whereof, I
should in all things behaue my selfe
as a child, reioyce in thee, prayse thee,
trust in thee, feare thee. Serue thee,
loue thee, call vppon thee. &c.

But alas, howe heauie hearted
am I. Howe vnthankfull am I.
Howe full of vnbeleefe & doubting of

this thy rich mercy. How litle do I
loue thee, feare thee, call vpon thee, &c.

O be mercyfull vnto mee, for-
giue mee good father, for thine own
sake, and graunt me the spirit of thy
children, to reuele thy self vnto mee,
and Iesus Christe the deare sonne
our Lorde, by whom we are made
thy childre, & I may truly knowe
thee, hartely loue thee, faithfully
hang vpon thee in al my needes, with
good hope call vpon thee, render
faithfully this honour to thee, that
thou art my God and father, and I
thy deare childe thorough thy grace
in Christ, and so alwayes be moued
with an assured hope of thi goodness
and a faithfull obedient harte in all
things to thy holy will.

At thy handes and from thee, as
I muste looke for all thinges, so
come I vnto thee, and praye thee to
giue me these things which thi deere

Christian prayers

child:en haue and thou requirest
me, that I might come & aske thee
of thee, as now I doe through Je-
sus Christ our io: d.

As by this word (Father) I am
taught to glo:ye of thee & in thee, and
all that euer thou hast (for thou art
wholy myne, my io: d, my God, my
father) so by this word (Our) I
am taught to glo:ye of all the good
that all and euery of thy seruants
that euer were, are, or shall be, haue
haue, or shall haue. For now I am
taught to beleue that thou hast cal-
led mee into the communion of the
Church and people, whom heretofore
I perceiue thou hast commaunded to
be as carefull for me as for them-
selues, and in all their prayers to be
mindfull of mee, as of themselues.

Agayne, as by this worde (for-
ther) I am taught to remember
reder my duty I owe to thee wards

faith, loue, feare, obedience, &c. so by
this word (Dur) I am taught my
duty towards thy people, to be care-
ful for the, and to take their sorrow,
pouertie, affliction, &c. as mine own
and therefore to laboz to helpe them
in harte and hande after my voca-
tion and abilitie, vtterly abhorrung
all pryde, selfeloue, arrogancy, and
contempt of any.

By reason wherof I haue great
cause to lament, & to reioyce. To la-
ment, because I am so farre from
consideration, much moze from de-
inge my dutye to thy people, in
thoughtes, wordes and deedes. To
reioyce, because I am called of thee
& placed in the blessed societie of thy
Saintes and made a member and
citizen of the heauenly Hierusalem,
and because thou hast giuen in com-
maundement to all thy Church, to
be as carefull for mee as for them-

Christian praiers

selues.

But alas, how farre am I here from. As I am guiltie & vnthankfulnes for this thy calling mee into the blessed communion of thy dear sonne and Church, yea of thy selfe: so am I guilty of selfeloue, vniuersality, pryde, arrogancy, forgetfulness, and contempt of thy children: for elles I could not but be otherwise affected, and otherwise labour then I doe.

O hee mercifull vnto mee good Father: forgine me, and graunt for Christes sake, that as my tongue soundeth this woorde (Our) so I may in hart feele the true ioye of the blessed communion, & the true love and compassion which thy children haue & fele towards their brethren: that I may reioyce in all troubles & respecte of that ioyfull communion: that I may deny my selfe to honour

thy children vpon earth, and ende-
uer my selfe to do them good for thy
sake, through Iesus christ our lord.
I come only to thee, to giue me that
which I cannot, nor must not elles-
wher haue, and thou requirest it of
me, that therefore I should as thy
childe, come and craue it to thy glo-
ry.

V Which art in Heauen.

AS by these wordes (Our Fa-
ther) I am taught to glory and
reioyce for the blessed commu-
nion which I am called too with
thee, deare Father, with thy Christ
and with thy holy Church: so also
am I here taught by these wordes,
(which art in Heauen) to reioyce in
respect of the place and blessed ioyes
wher vnto at the length in thy good

Christian prayers.

time I shall come. For now I may perceiue, that as heaue is thi home so is it myne also, beeing as I am thy child through Christ, although here for a tyme I am bodily on earth and in misery.

Agayne, by these wordes (which art in heauen), I am admonished not only to discern thee from earthly Fathers, and to knowe how thou arte Almighty, presente in all places, & of most puritie, to confirme therby my faith, to bee prouoked the more to feare thee, to reuerence thee, &c. But also I am admonished to iudge of thy fatherly loue, by heauily benefites & not by corporal, simply and alonely: for oftentimes the wicked prosper more in the worlde, and haue more worldly benefites, then thy children. So that by this I see thou wouldest pull vp my mynde from Earthe and earthly

things

things, to heauē, & heauēly things,
and that I should see further by cor-
poral benefites, thy heauenly prou-
idence for me. For if thou place mee
thus on earth, and thus blesse me as
thou doest, and hitherto hast done
from my yowth by, in that thou art
nothing so carefull for my bodye, as
for my soul: how should I but think
much of thy prouidence for it in thy
home, where is such glozy as eye
hath not seene. &c. Of which things
these corporall benefites of thyne
gyuen me on earth, should be (as it
were) inductions, and the taking of
them awai, admonitions to be more
mindfull of permanent things, and
lesse mindfull of transitory things.

By reason hereof, I haue great
cause to lament, and to reioyce. To
lament, because I am so earthly min-
ded, so litle desirous of my home, so
unthankfull for thy prouidence and

Christian prayers

fatherly protection here on Earth.
To reioyce, because of my home, &
the great glozy therof because thou
doest so prouide for me here, because
thou dost so correct & chastē me, &c.

But alas, I am altogether a
wretch, earthly, and vnthankfull,
not onely for these corporell bene-
fites, health, riches, friendes, fame,
wisdom, &c. for thy fatherly correc-
tion, sickness, temptation, &c. but al-
so for thy heauenly Benefites, for
Christe Iesus, for the promise of
thy spirit, for thy gospel, &c. yea, e-
uen for heauen it self and thy whole
glozy, as the Israellites were for the
land of Canaan, and therfore neuer
enoyed it, but perished in the wil-
dernes. I am proude in prospering
and forget thee, waxing secure and
careles. I am impatient in y cross,
and to much consider worldly dis-
commoditie.

Psal. 106.

Oh deare Father, forgive me for
thy Christes sake, al mine vnthank-
fulnes, loue of this world, cōtempt
and oblivion of thy heauenly bene-
fites, and graunt me thy holy spirit
to illuminate the eyes of my mynde
with the light and luely knowlege
of thy presence, power, wisdom, and
goodnes in thy Creatures, but
specially in Christ Iesus thy sonne,
and so by the same Spirite enflame
mine affections, that I may desire
nothing in earth but thee and to bee
present with thee, that my conuer-
sation may be in heauen continual-
ly, from whence graunt me still too
looke for the Lord Iesus, to make
this my vile body like vnto his own
glorious and immortal body, accor-
dinge to his owne power, by which
he is able to do all things. As thou
hast giuen me to be thy childe: so I
praye thee, gyue mee these thinges

D. v.

which

Christian prayers

which be the properties of thy children, giuen from thee in thy good tyme.

Halowed be thy name.

Rom. 1.

Psal. 138.

Howe
Gods
name is
halowed

Thy name is that whereby thou art knowen: for names serue to discerne and knowe one thinge from another. Nowe, though thou art knowne by thy creatures, yet in this our corrupt state they serue but to make vs excuseles. Therefore most properly, liuely, and comfortably thou arte knowen by thy holy word, and specially by thy promise of grace and freely pardoning and receyuing vs into thy fauor for Christ Iesus sake. For the which goodnes in Christ, thou art praised and magnified: accordynge to thy name, that is, so much as me know thee in Christ, they magnifie thee,

and

and prayse thee, which here thou callest halowing or sanctifying. For þ thou art the more holy in respect of thy selfe, but in respect of men, who the more they knowe thee, the more they can not but sanctifye thee: that is, they cā not but as in themselves by true faith, loue, feare, and spirituall seruice honoure thee: so also in their outward behaviour & wordes they can not but liue in such sort, as other seeing them, maye in and by their holynesse and godly conuersation bee occasioned, as to knowe thee, so to sanctifie thy name accordingly: And therefore thou settest forth here vnto me, what is y chief and principall wishe & desire of thy children & people, namely, that thou in Christ mightest be truly known and honoured both of them selues and of other, inwardly & outwardly as by the contrary a man maye

The
chiefe desire of
Gods
children.

Christian prayers.

The gre-
test grief
of Gods
people.

easily perceyue that the greatest sor-
row and griefe thy people haue, is
ignorance of thee: false seruice or re-
ligion, and wicked conuersation. A-
gainst the which they praye and la-
bour diligently after their vocations
as they for the obtaining of y other,
both to other and to themselves, doe
take no smal paine in prayer, studie,
and godly exercise.

Our ig-
norance

Why reason hereof, I see that I
am farre from this desire & lamen-
tation which is in thy children, I se
mine ignorance of the true know-
ledge of thee and thy name: for else
it had not needed thee so by thy word
to haue reuealed thy selfe. I see also
myne owne ignorance of the excel-
lencie of the same: for elles wouldest
thou not haue told me, that the sanc-
tifying of thy name, is the chiefest
thing thou requirest of euery man.

Our gre-
at need.

Agayne, I see my great want of

holys

holines. for elles thou needest not to teach me to seeke and praye for that I want not.

Moreouer, I see my great peruerſitie, which would not seeke at thy hands for sanctification, althogh I see my needs thereof. For the which thou wouldest not haue commauended me to pray, if I seeing my want, would haue praised vnto thee for the same.

Last of all, I see thy wonderfull goodnes, which wilt vndoubtedly geue vnto me sanctification and holines: for thou wouldest not that I should aske for that thing that thou wilt not giue me. Gods loue.

So that I haue great cause too lament and reioyce. To lament, because I am so farre from his desire and lamentation which thy children haue. Also because of my ignorance, pouertie, peruerſitie, vnthankful-

Christian prayers.

nes, &c. but most of all because thy holy name, word and religion is so blasphemed both in doctrine and in liuinge, of many, especially in this realme.

To reioyce I haue great cause, for thy exceeding goodnes & mercy, which wouldest so disclose thy selfe by thy workes, word, and Gospell: which wouldest open these thinges thus vnto me: & also giue vnto me & others sanctification in thy sight by faith, and in the sight of men by purenes of life & godly cōueration. But alas, I doe hartely neither the one nor the other, that is, I am not reioyce, as thou Father which searchest my harte, doest right well knowe.

Oh bee mercysfull vnto mee and forgive mee, yea giue mee of thyne owne pitie thy holy spirit to reueale and open to my mind effectually my

miserable estate and condition, my ignorance, perversitie, and my carelessness for thy true honour and dishonour: in such sort, that I may hartely lament these euilles, and haue them pardoned and taken from me, through Iesus Christ our Lord.

Agayne, good Father, giue mee the same thy holy spirite, to reueale to me thy name, word, and gospel, that I may truly know thee, vnfainedly loue thee. hartely obey thee, & aboute all things desir and labor by all meanes lawfull, that al godlynes in doctrine and cōuersation may be exercised both in me & in all others for whom thou wouldest I should pray.

Here thinke vpon the state of religion and the life of the professors of the gospel, that thou maist lament some, pray for some, & giue thanks for some.

Let

Christian prayers

Let thy Kingdome come.

Thy kingdome is in two sortes to be cōsidered: vniuersally and perticularly. Vniuersally according to thy power, wherewith thou gouernest all things euerywhere in earth, heauen, hell, diuels, Angels, men, beastes, foules, fishes, and all other creatures.

Of this kingdome spake Dauid when he sayd: thy kingdome ruleth ouer al. Particularly thy kingdome is to be considered according to the grace wherewith thou reignest only in thy Church and elect people, ruling and gouerninge all and euery member of thy Church, to thi glory and their eternall comfort. Not that out of this Church I exclude thy power (for as therewith thou defendest

dece

dest thy people, so thou punishest thine enemies) but because thy grace is specially considered, becinge (as it were) the very keeper that kepeth & guideth thy people.

The time wilbe when this kingdome of grace & power, now beinge as distinct, shal be vnited and made one kingdome of glory : which will be when Christe shall geue vp his kingdome into thine hands, that is. in the resurrection, when death the last enemy shalbe subdued, and thou shalt be all in all.

Gods
kingdō
in respect of
his glory
Howe
Gods
kingdō
here is
confer-
ued and
enlarged

In the meane season, this kingdome of grace is miraculouſlye and mightely propagated, enlarged, and gouerned by the true Ministry of thy worde and Sacramentes, the row the working of thy holy spirit. And this is the meane & way whereby, as thou didst first plante, so doest thou enlarge, amplyfye, and preserve

Christian praiers

the same.

This kingdome of grace begon, continued, and enlarged by the true preaching of thy gospel, & ministration of the sacraments, is the thing which Christ teacheth here thy children to pray for, that it might come: that is to say, that thy gospel might be so mightely, purely, and plenteously preached (manger the head of all thine enemies) that the number of thine elect might be brought in, and so the kingdome of thy glory might appear. So that as I see thy children desire, pray, and labor that thy Gospel might bee truly preached, heard, and lived in them selues and in others: so they lament the not preaching and refusinge, the not hearing & not beleeuing thy gospel: yet they lament the lingering of the coming of thy Christ: for in his cominginge they knowe they shalbe happy

but to him, & hauinge this hope they
purifie themselves as he is pure.

By reason hereof, I see firste that
I am farre from this desire & lamē
ting, which thy chyldren haue: I see
my ignorance of thy kingdome and
power euerywhere: of thy grace on-
ly in thy Church, and of thy glorye
when all the enemies of thy grace
shall bee cast downe, and thy glorye
and power shall embrace eche other.

1. Iohn. 3

Our ig-
norance.

I see my ignorance how acceptable
a seruice to thee is & true preaching
and the hearing of thy gospell: for
elles thou hadst not needed to haue
placed this petition next to the peti-
tion of the sanctifying of thy name.

Againe, I see here mine vnable-
nes to enter into thy kingdome, and
to attaine to it: for elles what need
should I haue to praye for th it to
come from thee, whiche otherwysc
may be atchieued?

Christian prayers

Our per-
uersitie.

Thirdly, I see my peruersity and contempt of thy kingdome a grace for although I see my want, yet I should not desire thy kingdome to come, if thou diddest not commaund me so to pray: and if I would have prayed for it, thou wouldest not have commaunded me.

Gods
goodnes

Last of all, I see thy goodnesse which wilt bring thy kingdome, and that as generally by sendinge forth ministers to preach truely: so particularly by regeneratinge mee more and more, & by geuing me, as grace here, so glory else where: for thou wouldest not I should pray for that which thou wilt deny.

So that I haue great cause to lament and reioyce. To lament, because of my miserable state and condition: because of my sinne, ignorance, rebellion, peruersity, sathens power, contempt of thy grace, thy

gospell, and Ministry here or else-
where. To reioyce, because of thy
goodnes & great mercy, which hast
brought me into thy church, & past
me in it, and wilt doe so still. Also be-
cause of the ministry of thy worde
and Sacraments, by which the ho-
ly ghost is and will be effectual: and
finally, because of the great glozpe
whereunto thou hast called me, and
which nowe thou wilt geue vnto
me asking the same.

But alas, how vnthankful I am
and sorowles, Lorde thou knowest,
for my hart is not hid fro thee. Oh
be merciful vnto me, & forgiue mee
good father, and graunt me the spi-
rite of thy childe, to reueale vnto
me my ignorance of thy kingdome,
my pouertie and peruersitie, that I
may lament the same, and daily la-
bour for thy helpe and thy holy spi-
rit, to suppress the kingdom of sinne

Christian prayers

in my selfe and in others.

Againe graunt me that same thy holy spirit, to reuele to me thy kingdom of power, grace, and glory, to kindle mine affectiōs, to regenerate me more and more, to raigne in me as in a peece of thy kingdom, to giue to me to desire, to praye, & to labour for thy kingdom, both to my selfe to others effectually to thy glory, and to assure my Conscience of thy goodness that thou wilt giue me grace and glory, &c.

Here call to mind the state of the ministry and ministers, the light and life of Gospellers, the errors & heresies which men bee entangled withail.

Thy will be done.

Gods
omnipot-

As thy power is infinite, so is thy wisdom accordingly. whereby, as we may perceiue that no

thing

thing is or can bee done against thy power, or otherwise then by it: so is there not nor can nor bee any thing done agaynst, or otherwysse then by thy omnipotent and secret Will, which is alwayes (as thou arte) good, holy, and iust, how farre so euer it seeme otherwise to our foolish reason & iudgement: And therefore here we are taught to pray that thy Will may bee done here without sin on mannes behalf, as it is on the angels behalfe in heauen.

Agayne, for as much as thou art incomprehensible of thy selfe, as wel concerning thy power as concerning thy wisdom, we may not according thereto, search thee, but rather adore and worship thy maiestie, and tremble at thy iudgements and workes, and therefore pray alwayes, that we may bee content with thy Will, and be borome and obedient thereto.

tent wil
vnknow
en and
vnreue
led.

Gods wil
reueled
and
knowne

Christian prayers.

And for as much as thou hast re-
ueled to vs so much of thy wil in the
worde written, as is necessary for
vs in this life to knowe, yea as we
can attaine vnto, & a little further:
we ought to take all things done a-
gainst the same, as sin & transgre-
ssion, although thou canst vse the
same sinne to serue thy prouidence:
of the which prouidence we can not
nor may not iudge further the thou
hast and shalt open it vnto vs.

So that this petition (Thy will
be done) is not simply to bee under-
stande conceyninge thy omnipotent
wil vnrueled, against the which no-
thing is nor can be done, but rather
concerning thy will reueled in the
law and gospel, the which thou here
teachest me that we should desire
not only to know it, but also to doe
it, and that in such perfection & wil-
lingnesse, as it is in heauen. The

which thing I perceiue hereby, that thy children doo desire daily in and for themselves and others, and lament the contrary in who n loener it be: so that often their eyes gush out with rivers of teares, because men keepe not thy lawes.

Psal. 119.

By reason hereof, I see that I am farre from the sighes and teares of thy people. I see my ignorance of thy will, if thou haddest not opened the same by thine owne mouth. I see my ignorance how acceptable a service obedience to thy will is, and therfore doest thou place this petition amongst the first and continual desires of thy children.

Our ignorance.

Agayne, I see my pouertie in godly obedience, which had need to bee taught to praye for it, thereby to signifie vnto me my want and inability to attaine it but by thy gift:

Oure neede

Our disobedience.

Thirdly, I see my disobedience:

I. v. for

Christian prayers.

Gods
goodnes

for elles neuer wouldest thou haue commaunded me to haue prayed for the doing of thy will, if I seeing my want, would haue prayed so.

Last of al I see thy goodnes, which wilt giue to me and others, to obey thy will: that is, to loue thee with all our hearts, to loue our neighbour as our selves, to dye to our selues, to liue to thee, to take v p our crosse and to follow thee, to belecue, to repent, &c. for elles thou wouldest neuer haue bidde vs to pray for a thing which we should not looke for.

So that I haue great cause to lament and reioyce. To lament, because of my miserable state and condition: because of my sinne, ignorance, pouertie, & perueritie: also because thy will is euery where, eyther not knowne or contemned, & Satans will, the will of the woorld, & of the flesh, readely obeyed.

To reioyce I have great cause,
for that thou hast opened thy selfe &
wil vnto mankind: for þe also thou pe-
culiarly hast taught me these things &
because thou wilt graunt me grace
to do the same. But alas, howe vn-
thankfull I am, and howe hard
harted, thou Lord dost know.

O he mercifull vnto mee, and
forgiue me, I beseech thee gracious
God. Graunt me thy holy spirite, to
reueale to me my ignorance of thy
will: my pueritie and peruersitie,
that I may hartely bewaile it. &c.
and by the helpe and working of the
same spirite, may suppress the will
of the flesh. Agayne, graunt me thy
holy spirite, to reueale to me thy will
declared in thy law & gospell, that
I may truely knowe the same: and
enflame so my affectiōs, that I may
will and loue the same in such sorte,
that it may be my meate and drinke

to

Christian prayers

to doe thy will.

Here call to minde the ten commandments of God particularly or generally, what therein he requireth, and pray for the same particular, as you see your neede, and that not onely for your selfe, but also for other.

Pray for patience, to suffer what crosse so euer God shal lay vpon you, and pray for them that be vnder the crosse, that they maye bee patient: pray for spiritual wisdome in euery crosse, peculiar or publike, that you may see and loue Gods will.

Geue vs this day our
dayly bread.

Bread.

By (bread) the foode of the body,
are vnderstand all things need-
sarpe for this corporall life, as

meate

meate, drinke, health, successe in our
vocation, &c.

By this word (Giue) we should
vnderstand, that not onely spiritual
thinges, but also corporall beneāts
are Gods free giftes, and come not
for our worthines or trauaile taken
about the same, although our tra-
uails be oftentimes meanes by the
which God doeth giue corporall
things.

Gyue.

By (Daily) we vnderstand the
contented myndes of thy Childzen,
with that which is sufficient for the
present time, as hauing hope in thee
that they shal not want, but daily shal
receiue at thy handes plenty and e-
nough of all things.

Daily.

By this word (Our) are as wel
vnderstande publike benefytes, as
peace in the common weale, good
Magistrates: good lawes, seasona-
ble weather, &c. & no perticular be-

Our.

ne-

Christian prayers

measures, namely children, health, success in the workes of our vocation &c. And besides this, by it we shuld see the care euē for corporall things, which thy children haue for others, as well as for themselves.

So that here I maye learne howe farre I am from that I should be, and that I see thi children are come vnto. I see my ignorance also, howe that, as spirituall things doe come from thee, so doe temporall things: and as they come from thee, so are they cōserued and kept of thee: and therfore thy children are thankfull & loke for them as thy meare gifts, notwithstanding the meanes which they vse if they haue them: howbeit they vse them but as meanes, for except thou sworke therewith, all is in vaine.

Again, here I am taught to be content with that which is suffici-

ent

ent for the present time, as thy children be which haue the shortnes of this life alwayes before the eyes, and therfore they aske but for dayly sustenance, knowing this lyfe to bee compared to a day, yea a watch, a sound, a shadow &c.

Moreover, I may learne to see the compassion and Brotherly care which thy children haue one for another. Last of all, here I may see thy goodnes, which as thou wilt geue me all things necessary for this life, (or else thou wouldest not bid mee aske, &c.) so thou commaundest all men to pray and care for mee, & that bodily, much more then if they be able, they are commaunded to helpe me both in body and soule.

By reason wherof I haue great cause to lament and reioyce. To lament, because I am not so affected as thy children be, because of my ig-

no-

Christian prayers.

noyance, my ingratitude, my peruersitie and contempt of thy goodness, and of the necessitie of thy people, which (alas) bee in great miserie, some in exile, some in prison, some in povertie, sickness, &c.

To reioyce I haue great cause, because of thy goodness in teaching me these thinges, in commaunding me to aske whatsoever I want, in giuing me so many thinges vnsought, in keeping the benefites giuen me, in commaunding men to care for me, to pray for me, to helpe me, &c.

But alas, how farre I am eyther from true lamentation, or reioysing. Lord thou knowest. Oh be mercifull vnto me, and helpe mee, forgive me, and graunte me thy holy Spirit to reueale to mee my need, ignorance, great ingratitude, and contempt of thy mercies & thy people, and that in suche sorte, that I might hartely

lament and bewaile my miserie and
through thy goodnes bee altered &
thy people, to mourne for the mis-
eries of thy Childzen as for myne
owne.

Againe, reueale to me thy good-
nes, deare father, euen in corporall
things, that I may see thy mercy,
thy presence, power, wisdom and
righteousnes in euery creature and
corporall benefite, and that in suche
sort, that I may bee thoroughly af-
fected truly to reuerence, feare, loue
and obey thee, to hang vpon thee, to
bee thankfull to thee, and in all my
neede, to come vnto thee, not onely
when I haue ordinary meanes, by
the which thou commonly workest
but also whē I haue none, yea whē
all meanes and helpes are cleane a-
gainst me.

Here remember the state of your
childzen and familie: also your pa-

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rents, neightoures, kinnsfolkes: also
so your friendes, countrey, Magi-
strates, &c. as you shall haue tyme
thereto, and by Gods good Spirit
shalbe prouoked.

Forgiue vs our debtes, as
we forgiue them that are
debtours vnto vs.

Debtes.

By (our Debtes) are vnderstand
not only y^e things we haue done
but the omission & leaving vnder
of the good things we ought to do.

Our.

By (Our) are not onely vnder-
stand the particular finnes of one
but also generally the finnes of all
and euery one of the Church.

Forgiue-
nes.

By (forgiuenes) is vnderstand
free pardon and remission of finnes
by the merites and desertes of the
deare son Iesus Christ, who gave

himselfe a raunsome for vs.

By our forgiving of other mens offences to vsward, is vnderstand thy good wil, not only that it pleaseth thee that we should liue in loue & amitie, but also that thou woldest haue vs to be certaine of thy pardoning vs of our sinnes. For as certaine as we are that we pardon them that offend vs, so certain should we be that thou doest pardon vs: wherof the forgiving our trespasses is (as it were) a sacrament vnto vs.

Our forgiving.

So that by this petition I am taught to see that thy children, although by imputation they be pure from sinne, yet they acknowledge sinne to bee and remaine in them, & therfore doe they pray for the remission and forgiveness of the same.

Againe, I am taught thereby to see how thy children doe consider & take to hart, not only the evils they

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do, but also the good they leaue vndone, and therefore they praye the hartely for pardon.

Moreover, I am here taught to see that thy children are carefull for other men, and for their trespasses, and therefore pray that they might be pardoned in crying: Our sinnes, & not my sinnes.

Besides this, I am taught here to see how thy children not only forgive all that offend them, but also pray for the pardoning of the offences of their enemies & such as offend them: So farre are they from maliciousnesse, pride, reuengement, &c.

Last of all, I am taught to see how mercifull thou art, which wilt haue vs to aske pardon (whereof thou wouldest that we shuld in no point doubt, but be most assured that for Christes sake thou hearest vs) and that not only for our selues, but also

for

for many others: for thou dost not
commaund vs to aske for any thing
which thou wilt not giue vs.

By reason whereof I haue great
cause to lament, and reioyce. To ia-
ment: because of my miserable estate
which am so farre from these affecti-
ons that are in thy childzen: which
am so ignozant and careles of sinne,
not only in leauing good vndon, but
also in doing euill, and that dayly, in
thought, word, & deed. &c. I speake
not of my carelesnes for other folkes
sinnes, as of my parents, childzen,
family, magistrates &c. neither of y
sinnes of them to whom I haue gi-
uen occasion to sinne.

To reioyce I haue great cause,
because of thy mercy in opening to
me these things, in commaunding me
to pray for pardon, in promising me
pardon, and commaunding others
to pray for me. And surely I ought

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to be perswaded of thy mercy, though my sinnes be innumerable, for I see not only in this, but in euery petition, how that euery one of y^e church praieyth for me, yea Christ thy sonne who sitteth on thy right hand, prayeth for me. &c.

Oy deare ffather be merciful vnto me, and forgine me all my sinnes and of thy goodnes geue mee thy holy spirite to open myne eyes, that I may see sinne, the better to knowe it, the more truly to hate it, & moste earnestly to strue against it, & that effectually both in my selfe & others.

Againe, graunt me the same thy holy spirite to reueale vnto mee the remedie of sinne by Christ only, and to worke in me faith to embrace the same by Christ, and thy mercyes in him, that I may henceforth be endued with thy holy spirite, to begin to obey thy good will more & more,

and

and to encrease in the same for euer.

Here call to mynde the speciall
sinnes you haue committed hereto-
fore. Remember, if you haue occa-
sioned any to sinne, to pray for them
by name. Remember that gods law
should be so deare vnto vs, that the
breaking thereof in others, should bee
an occasion to make vs to lament
with teares, &c.

Lead vs not into temptation.

BEcause of our continual & great
infirmities: because of the great
diligence & subtilties of our ene-
mies: and because thou art wont to
punish sinne with sinne (which of al
punishments is the greatest & most
to be feared) in this petition thou
wouldest haue thy children to haue
the same in remembrance, and for
a remedy here of, thou hast appoyne-

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ted prayer, so that the onely cause why any are overcome and led into temptation, is for that they forget what they desire in the petition going before this, which should never be out of their memorie, to prouoke them to be more thankfull to thee, and more vigilant and heedie hereafter for falling into like perils. for which to be auoided, thou dost most graciously set forth a remedy, in commaunding vs to praye after pardon for our sins past, & for thy grace to guide vs, so that we be not led into temptation, but might be deliuered from euil. And because thou wouldest haue all thy Children to hang wholly vpon thee, to feare thee only, and only to loue thee, thou dost not teach them to pray, suffer vs not to be led, but lead vs not into temptation, that (I say) they might only feare thee, and certainly knowe that

sathan hath no power ouer so much as a pigge, but whatsoeuer thou giuest vnto him, and of thy secret, but most iust iudgement doest appoynt him to vse: not as he will (for then we were all lost) but as thou wilt, which canst will nothing, but that which is most iust: as to giue them to the guiding of sathan, which wil not be guided by thy grace, as thou diddest Saule. &c.

Occasions to euill are in two sorts: One by prosperitie & successe: an other by aduersitie and the crosse &c. The euils comming of successe, commonly are vnthankfulness, pride securitie, & forgetting of our selues, forgetting of others, forgetfulness of god, of our mortalitie &c. The euils comming of aduersitie, commonly are impatience, murmuring, grudging, despairing, contemning of God, flatterring of men, stealing, lying &c. with

Occasi-
ons to
euill, in
two
sortes.

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What
temptati
ons are
to the
godly, &
what
they are
to the
wicked.

many other euils, whereto tenta-
tions will entise a man that is left to
himselſe: where as to one that is
guided with gods ſpirit, tentations
are but triallies to the glory of God,
comfort of the tempted, & conſpinge
of thy Church. But (as I ſayd) if
a man be left alone, tentations entise
euen to the deuil himſelſe: and ther-
fore thy Children pray to be deliue-
red from euill, vnderſtanding there-
by Sathan him ſelſe, the ſower and
ſupporter of all euill. And this thy
children do as well for others, as for
them ſelues: So that I may learne
hereby many good thinges: Firſt
to remember often our inſirmities &
weakenes, & the daunger our eſtate
we ſtand in, in reſpect of our fleſh,
of the world which is full of euill, of
Sathan which ſeeketh to liſt vs, &
as a roaring Lion to deſtroy vs, &
of our ſinnes which deſerue al kind

of punishments and correction, that
I might with thy childzen fear thee
watch, pray and besee the day of re-
demption and deliverance from all
evils.

Againe. I may learne here, that
to auoyde all dangers and evil, is
not in y power of man, but only thy
worke. By reason whereof, I shuld
consider thy great goodness, which
hitherto hast kept me from so many
evils both of soule and body. yea of
name, goods &c. as thou hast done
in my infancie, childehode, youth,
middle age &c.

Thirdly, I may learne here that
I should be careful for others, both
that they might bee deliuered from
their evils, and that they might be
preserued from temptation, and from
being ouercome in the same, & ther-
fore thou teachest me to pray, not de-
liuer me from euill simply, but deli-

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uer vs from euill.

Last of all, I am taught hereby to see thy goodnes towards mee, which wilt deliuer me from euill, & from being ouercome in tentations: for thou wouldest not haue me aske for that which I should not certainly looke for at thy hands. By reason wherof thou wouldest haue me to be in a certainty of saluation, for euer. For els I cannot belecue my prayer to be heard, if that finally I should not be deliuered from euill: and therefore thou ioyneest hereto a giuing of thanks which with thy Church I should say: For thine is the kyngdome, thine is the power, thine is the glory for euer.

By reason wherof, I haue great cause to lament, and to reioyce. To lament, because of my corruption, infirmities, weakenes, obliuion, and carelesnesse for thy people, ingrati-

tude

tude. &c. because of Bathans tower,
vigilancie, & prudence, which hath
ouercome most grave. Wise and holy
men, wherof some neuer recovered:
as Cain, Cham, Achitophei, & aul
Iudas, &c. To reioyce, because of
thy goodnes, which teachest me this
and shewest me the remedie, com=
maundest al thy Church to pray for
me, and wilt at length deliuer mee
from all euill, & giue me glorie. But
alas, I am altogether carelesse and
miserable. Oh, be mercifull vnto me
deare father, and for Christes sake
forgiue me al my sinnes: graunt me
thy holy spirite, to reuele to me mine
infirmities, weakenes, perils, dan=
gers, &c. in such sort, that as I may
harmely lamē: my miseries, so I may
aske and obtaine the grace to guide
me from all euill for euer more.

Againe graunt me the same thy
holy spirite, to reuele to me thy loue

and

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and kindnes towards me (and thou
in eternitie:) in such sort, & I may
be thoroughly perswaded of the same
become thankfull vnto thee, & dayly
expect and loke for the reuelation of
thy kyngdome, power, and glory, as
one that for euer shall haue the fru-
tion of the same, through thine own
goodnes and mercy in Christ, pre-
pared for me before the beginning &
foundation of the world was layed.

Here call to mind our securitie,
Sathans vigilancy, our negligēce,
his diligence, our infirmitie, his in-
bilitie, our ignorance, his craft and
subtiltie &c.

Item call to minde, how that he
hath ouerthrowen for a time, many
of the deare Saintes of GOD, to
whom we are to be compared in
thing: as Adam, Eue, Lot, Iudas
Thamar, Moyses, Aaron, Miri-
an, Sampson, Gedco, Ely, Dauid.

Salomon, Ezechias, Josias, Peter, Thomas, & innumerable moe.

Item call to mind the goodnes of God, and of our shepheard Christ, which hath kept vs hitherto, kepeth vs still, & teacheth vs here to know that he wil keepe vs for euer: for he would not haue vs aske for deliuerance from euil, if that he would not we shuld certainly looke for y same. If thou doubt of final perseuerance thou dishonestest God. Be certaine therfore, rest in hope, be still in his word See also how he hath commaunded his whole church & euery member therof, to praye for thee as well as for themselves, in these and all other thinges.

Now and then go about to reckon how many and diuers kindes of euils there bee, and therby, as you may know you are deliuered from none but by Gods great goodnes:

for

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for you may see that the number of evils that you haue, are nothing to be compared to y^e multitude of evils wherewith, if your Christ were not, the deuill would all to beray you, infect and corrupt you.

But what are all the miseries & evils that can be, to be compared to the least ioy prepared for vs in heauen? Oh thinke of those ioyes, and pray that when the tide of death cometh, we may hale forth of the heauen of this fleshe and this world ioyfully.

In praying this petition, call to mind the evils you haue bene in, the evils you are in, and the evils you may fall into if G D should not preserue you, that you myght be stirred vp the more to thankfulness, to prayer, to trust in God.

For thyne is the kingdome,
thine is the power, thyne is
the glozy for euer.

AS in y^e beginning of this praier
by these wordes (Our father
which art in heauē) thy childre
are excited and stirred by to a full
considēce of obtaining the petitions
following, and al things necessary:
so in y^e later end thou hast added for
the same purpose these wordes (For
thine is the kingdome, thine is, &c.)
wherein I am taught these many
things. First that in praier I shold
haue such consideration of thi king-
dome, power, glozy, and eternitie,
that my mind shold be stricke with
an admiration of the same. Second-
ly, that I shuld so consider them es-
pecially in praier, that I shold not
doubt but that thou workest, rulest
& gouernest all things euery where,

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in all persons and creatures, most
wisely, iustly, & mercifully. Thirdly
that in prayer all my petitions shold
tēd to the setting forth of thy power
of thy kingdome, and of thy glory.
Last of all, that in prayer I shoulde
in no wise doubt of being heard, but
bee assured that thou, which hast
commaunded me to pray, and hast
promised to heare mee, doest most
graciously for thy mercyes sake and
truthes sake, heare my petitions,
according to thy good wil, through
Jesus Christ thy deare sonne our
Lord and onely Saviour.

By reason wherof I haue great
cause to lament, add reioyce. To la-
ment, because I consider not these
things in prayer, in such sort as shold
moue me to admiration, and grati-
tude: because I consider not thy
power and wisdom generally in all
things: because I am so careless for

thy

thy kingdom: & because I am so full
of dubitation and doubtinge of thy
goodnes. To reioyce I haue great
cause, because thou reuealest these
things vnto mee on this sorte: be-
cause of thy power, kingedome and
glozy, which maketh to the hearing
of my prayers, and helping of mee:
because thou wilt vse me as thyne
instrument to set forth thy kingdom
power, and glozy: and because it plea-
seth thee to heare my prayers, and
assuredly wilt saue me for ever.

But alas, how farre am I from
these lamentations and reioysings?
By reason wherof I deserue dam-
nation. Oh, be mercysfull vnto me, &
forgiue me, & of thy goodnes graunt
me thy holy spirite, to reuale to me
my blindnesse, obliuion, and con-
tempt of thy kingdome, power, and
glozy, with the greatnes of my dou-
tings, that I may hartely, as lamēt

Christian praiers

them, so haue them pardoned and taken from mee, thorough the merites of Iesus Christe thy Sonne.

Againe, geue me thy holy spirit to reueale to me in such sort, thy kingdom, power, glory, & eternitie, that I may alwaies haue the same before mine eyes, be moued with the admiration therof, labor effectually to set forth the same, & finally, as to haue the fruition therof after this life: so to encrease in an assured, certaine, & liuely expectatiō of the same, that I may always & in all things reioyce in thee thorough Christe, and giue laudes, thanks, and praises, perpetually vnto thy most holy name, o blessed father, sonne and holy ghost, thre persons and one god, to whom be all honor and glory world without ende.

Here thinke that if the kingdom, power, glory, and eternitie be gods

which

which is our father, what our dig-
 nitie is which be his childre. If the
 power be our fathers, of who shuld
 we be as: ayd? If the deuil be sub-
 iect to the lords power & kingdome
 (as he is) how can the subiect haue
 power ouer vs which bee sonnes &
 heyes, in that he hath not power o-
 uer pokets without the prouidēce
 and permission of God? Therefore,
 ful wel should we pray, lead vs not
 into tentation, rather then lette vs
 nette be led into tentation: for pow-
 er is the L ordes, and the deuil hath
 none, but that he hath of Gods gift.
 So, hee were not able, to receiue
 power, if God dyd not make hym
 hable, al houghe the ex-
 cution of it, is ra-
 ther of Gods
 permis-
 sion.

Christian prayers.

Beue all thanks, prayse, en-
gloze, to God our Father, tho-
row Christ our Lorde and Sa-
uiour. So be it.

John Bradford.

*An other meditation vpon
the Lordes prayer.*

Our Father which art in
Heauen.

WE being gloriously formed
vnto y image of thy diuine
maiestie, and created by thy
gracious goodnes, to moue
high honor, howbeit through sin dis-
figured with vileres deseruing dæ-
natio, & yet by Christes death rede-
med & restored vnto grace, to be Ci-
tizens with saintes of the samely of

God

God: now a'together in chzistian v-
nitie, as members of one body, wee
pray, desire, and truste to obtayne of
thee our heavenly father, according
vnto thi gracious goodnes, mighty
power, and faithful promise vnto vs
that as he abouidance of thy graces.

That thy name may
be halowed.

That thy diuine power and glo-
rious maiestie may bee certainly
knownen, & reuerently honored.
That the hartes of vs men, by the
sword and prayer, may bee sanctified
from al sinne and vanity, so that we
with all that we haue, seruing thee
in holines and righteousnes, may so
shine afoze me vpon earth, that they
thereby may be occasioned to honoz

Christian prayers

thee our father which art in Hea-
uen.

Thy kingdome come.

That thy worde may be so fruite-
fully preached amongst vs thy
people, that we may be thorough-
ly instructed & taught to bydle our
sensuall appetites by naturall rea-
son, and to submitte our wittes &
reasons, unto a godly Spirit, and
to trye our spirits by the true scrip-
tures: so that within vs mai raigne
the kingdome of God which is nei-
ther meat nor drinke: which is nei-
ther superstitious ceremonies, va-
luptuous pleasures, nor vayne glo-
ry, but rightousnes, peace and com-
fort in the holy ghost, by the which
wee now casting off thy heavenly
ioyes, may be made henceforth we-
rry of all worldly vanities, continua-
lly looking and praying for the ap-

perance & comning of thy eternal & euerlasting kingdome.

Thy will be done in earth,
as it is in Heauen.

[I]n heauen the Angelles of reuerent loue, doe thy will and commandement, with comfortable courage and ioyfull pleasure. In hell the wicked spirites through malice and enuie, repininge and grudging doe torment and vex themselves, what so euer they be doing. And vpon earth, men being subiecte vnto sinne, do thinke it a labour & payne to be occupied in any thinge that is good and godly.

wherfore we pray thee, & the grace of thy heauenly spirit may so worke in our earthly bodies, that we being deliuered from sin and vanitie, may freely delite and take pleasure to do

thy

Christian prayers

thy will and commaundement here
on earth, as thy glorious angels be
in heauen.

Gyue vs this day our
dayly bread.

WE hauing great neede, and not
hable of our selues to deserue
any thinge, beseech thee of thy
fatherly goodnes, to giue freely vnto
vs all (so that none bee hurte nor
hindred this day when we cry vnto
thee, constrained by present neede,
not greedely crauing through bawne
care against to morowe) our dayly
bread, our dayly and necessary food
and reliefe both bodily and ghostly:
and especially so, that the spirituall
foode of Chyistes flesh & his bloud,
by daily preaching of the Gospel &
ministration of the Sacramentes,
may replenish our harts and minds

with

with continual remembrance of his death and passion, dayly to bee vsed for our necessary and spirituall consolation.

Forgyue vs our trespasses,
as we forgiue them that tres-
passe agaynst vs.

WE feelinge and knowinge our owne sinfulness, doe desire thy mercifull forgyuenes of oure faults & trespasses which we haue committed agaynst thee, so y we freely forgiuing all other y haue offended vs in any thing what so euer it bee, mai be sure that mercy springing in thee, hath proceeded vnto vs, & being gracion ly offered of thee, hath bene thankfully recepued of vs, and being charitably vsed of vs towards other, shall most certainly be confir-

Christian prayers.

in ed and enlarged of thee towards
vs: So that by fre mercy springing
and proceeding from thee, all faultes
may be frely forgiven: even as those
which other haue committed against
vs, so likewise those which we haue
done against thee.

And lead vs not into
temptacion.

Suffer not the deuill, by the abuse
of thy benefites, to leade vs cap-
tiues into deceptfull & damnable
temptacion, drawing vs by daintie
meates vntoo greedy glottony, by
money and riches vnto insatiabie
couetousnes, and by wealth & pros-
peritie, vnto pride and vaine glory,
and by all thy Godly and gracious
giftes, vnto euery deuilish & abho-
mineable sinne.

But

But deliuer vs from euil.

Deliuer our goods from abuse,
our bodies from corruptiō, our
soules from damnation. Deli-
uer vs by Christe Iesu, from the
bondage of sinne, vnto the libertie of
the gospell: so that from the daun-
ger of the deuill and all his iꝑtati-
ons, training and enticing towards
damnatiō, we being deliuered, may
serue thee in holines and righteous-
nes all the dayes of our lyfe.

For thyne is the kingdome,
the power, and the glory for
euer, and euer. Amen.

O such is thy ritches and regi-
ment, power and authoritie,
praise and excellēcie, that what
seuer treasures, landes and posses-
sions, might, wisdom and superio-

ritie.

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ritie, dignitie, honour, and maiestie hath bene, is, or shal be, in any persons, tymes and places, the same of equitie, duty & necessitie, begin, continue, and end, so as the Eternitie, veritie & maiestie of thy onely kingdome, power and glo: y, may best appeare and be knowen to be far passe all creatures, habilitie, vnderstanding or capacitie, in thee only. Lord God of truth, without beginning, change or decay, eternally: praye, euery other kingdome, power, & glo: ry, bee but slender shadowes and shewes, seruinge for this transitory time, to make vs more mindful and desirous of thy eternall kingdome, power and glo: y. By reason whereof, our hope and thy promise of eternall saluation and glo: y in Christe, be Amen: that is to saye, most certaine. So be it.

Your tyme is short: your daun-

gers

gers be great: you are well warned
by Gods word written. Take heed
watch, and pray. Mar. 13.

Take heed, that your hartes and
minds be not made heauy, hard and
dull, with meates and drinkes, vaine
pleasures, or worldly cares.

Watch with diligence to doe your
owne duties, in desirous lookinge
for Christs comming.

Pray, that ye may escape al daun-
gers, and stand in grace and fauour
afoze the face of Chzist, at his com-
ming.

Private prayers for the mor-
ning and euening, and for other
times of the day.

*When you awake out of
your sleepe, Praye
thus:*

Most

Christian prayers

Most mercifull God and father
of our Saviour Iesus Christ,
I most humbly thanke thee,
for the sweete sleepe and comfortable
rest which thou hast giuen mee this
night past: beseeching thee, that like
as thou hast now awaked my bodye
from slepe, so thou wouldest awake
my soule from the sleepe of synne
and darknes of this world: and that
which thou hast now awaked out of
sleepe, thou wouldest after Death
(wherof this slepe is but an image)
restore and raise againe to life ever-
lastinge. Oh gracious God, make
my bodye, I hartily pray thee, such a
companion, or rather a minister of
godlines to my soule this day & all
the tyme of this present lyfe, that in
the life to come it may bee partaker
with the same of euerlasting happi-
nes, through Iesus Christ our lord
Awake thou that sleepest and a-

rise

rise from the dead, and Christ shall
shew light vnto thee. Eph. 5.

Occasions to meditate.

Here call to mind y great mirch
e blessednes of the euerlasting
resurrection. Also remēber to muse
vpon y most cleve light, that bright
morning and new clearenesse of our
bodies after the lōg darknes which
they haue ben in. All then shalbe full
of unspeakable ioy and felicitie.

*When you behold the day
light. pray.*

O Lord God : thou most glorious
e true light, from whence this
light of the day and sunne doth
spring, and shyne vnto vs: O lyght
which lightnest euery man that cō-
meth into this worlde : O lyght

M. j.

which

Christian praier

Which knowest no night nor euen-
ning, but art alway a mudday most
cleare & faire: without whom all is
most horrible darknes, and by whom
all thinges are most cleare & bright.
O thou wisdom of the eternal fa-
ther of mercies: lighten my mind
that I may see those thinges onely
which please thee, and may be blind-
ed to all other thinges. Graunt mee
so to walke in thy wayes by the
light of thy holy word, that nothing
els may be light and pleasant vnto
me.

Lighten mine eyes, O Lord
that I sleepe not in death, lest
mine enemies say, I haue preua-
iled against him. Dial. 30.

Occasions to meditate.

Muse a while, howe much the
 light and eye of the mynde and
 soule is better then of þe body. Alſo
 how much more wee ought to care
 for the soule that it maye see well,
 then for the body. Moreouer, that
 beastes haue bodily eyes as wel as
 men, but men only haue eyes of the
 mind, & that such as are godly wile.

When you arise, pray.

Our first parēts cast downe the
 selues frō a most excellēt, high
 and honorable estate, into shame &
 misery, and into the deepe sea of all
 wickednesse and mischief: but oh
 Christ, thou puttinge forth thy
 hand, diddest rayse them vp againe.
 Euen so we, except we be raised vp
 by thee, shal lie still for euer. O good
 Christ, our moſte gracious redee-
 mer, as thou doest mercifully rayse

Christian prayers

bp now this my body, euen so I beseech thee, raise vp my mind & hart to the true knowledge & loue of thee, that my conuersation may be in heauen where thou art.

If thou be risen with Christ thinke vpon those things that be aboue Colos. 3.

Occasions to meditate.

Thinke how foule the fall of Adam who by reason of sinne: & so of euery on of vs frō the height of gods grace. & againe, thinke vpon the inestimable benefite of Christ, by whose helpe wee dayly arise againe from our fallings.

*When you apparell your
selfe pray.*

O Christ cloth me wth thine owne selfe, that I may be so far from making prouision for the flesh to fulfil the lusts therof that I may cleane put of all desires, and crucifie the kingdome of the flesh in me. Be thou vnto me a garimēt to kepe mee warme, and to defend mee from the colde of this world. If thou bee absent (deare Lorde) all thinges are cold, weake and dead: but if thou be with me, al thinges are warme, fresh and cherefull &c. Graunt therefore that as I compasse thys my bodye with this garment: so thou woldest cloth me wholly (but specially my soule) with thine owne selfe.

Put bypon you, as the elect of God bowels of mercy, meekenesse, loue peace, &c. Col. 3.

Occasions to meditate.

M. iij.

Call

Christian prayers

Call to mind a little, how we are
incorporate into Christ. Again,
how he doth cloth vs, gouerne
and nourish vs, & vnder his wings,
protection, and prouidence protect-
ueth vs. &c.

*When you are made ready,
to begin the day with=
all, pray.*

O Almighty God & most merciful
Father, thou knowest and hast
taught vs also somethinge to
know that the weaknesse of man &
woman is great, and that without
thy grace they can neither see nor
thinke any good thing. Haue mercy
vpon me, I humbly beseech thee, thy
most weake, fraile, and unworthy
child. Lighte my mind, that I may
wth pleasure looke vpon good things
onely. Enflame my hart with the
loue thereof that I maye carefully

couer them, & at the last by thy gracious conducting may happely attaine them, through Iesus Christ our Lord. I distrustinge altogether mine owne weaknes, commend and offer my selfe, both soule and body in to thy hands

Thy louing spirite leade me forth into the land of righteousness.

Psal. 143.

*Cogitations meete to begin
the day withall.*

Thinke first that man consisteth of soule and body, and that the soule is from heauen heavenly, firme and immortall: but the body is from the earth earthly, fraile and mortall.

Againe, thinke that though by reason of sinne wherin you are conceiued and bozne, the partes of the

M. iij.

soule

Christian prayers.

Soule which do vnderstand and desire, be so corrupt that without speciall grace to both partes, you can neither knowe nor loue any good thing in Gods sight, much lesse the doe that is good: yet this notwithstanding, thinke that you are regenerate by Chyistes Resurrection, (which your baptisme required you to beleue) & therefore haue both those partes something reformed, both to know and to loue, and therefore to doe also some good in the sight of God thzough Christ: for whose sake our poore doings are accepted for good, the euill and infirmitie cleauing therunto, not being imputed thzough sa th.

Thinke that by faith, which is Gods seede (for they which beleue are borne of God and made Gods children) giuen to those that be ordeined to eternal life: thynk (I say)

that by faith you receiue more and more the Spirit of sanctification, through the vse of Gods worde and Sacramēts, and earnest prayer, to illuminate your minds, vnderstanding, iudgement, and reason, and to bow, forme, frame, & inflame your affections with loue and power to do that which good is, and therfore ble you the meanes aforesayd accordingly.

Thinke that by this spirit, you are through faith coupled to Christ as a liuely member, and so to God, & (as it were) made one with him: and by loue, which springeth out of this faith, you are made one also with all that be of God, and so you haue fellowship with God and all good men that euer were or shalbe, in all the good that God and all his saintes haue or shall haue.

Thinke that as by faith & loue

W. b.

through

Christian prayers.

through the spirite of God you are now entred into this Communion (the blessednes whereof no tounge can expresse) so after this life you shall first in soule, and in the last day in body also enjoy for euer the same societie most perfectly which now is but begun in you.

Thinke then of your negligence that doth so little care for this your happy estate.

Thinke vpon your ingratitude to God for making you, & redeeming you calling you, and so louingly adopting you.

Thinke vpon your folly in fantasizing so much earthly and bodily pleasures.

Thinke of your defence & blindness which heare not god nor se him, he calling you so diligently by his wordes, word and sacraments.

Thinke vpon your forwardnes

which

which will not be led of God & his spirit.

Thinke vpon your forgetfulness, and in consideration of your heauēly estate, how your Lody is the temple of the holy gost, your members are the members of Christ, the whole world & all things therein are your own. Therfoze say vnto your soule. O my soule, arise, follow God, contemne this world, purpose well and pursue it, long for the Lordes coming, be ready and watch that hee come not vpon thee vnwares. And for so much as you must lyue to Gods pleasure, see theocation and state of your life wherū to god hath called you, & pray to god for grace, knowledge, & habilitie to take the most profitable things in hand, well to begin, better to go on, and best of all to end the same, to gods glory & the profit of your bretherne, and thinke that tyme lost wherewith you

Christian prayers

Speake not or doe not, or at the least
thinke not some thing to Gods glo-
ry. and the commoditie of your bre-
therne.

*When you go forth of the
doores, pray.*

Now must I walk among the
snares of death stretched out
of Sathan and of his mische-
uous ministers in this world, carry-
ing with me a friende to them both,
and a foe to my selfe, euen this body
of sinne and sinfull flesh. Oh graunt
captaine Christ, lead me and guide
me, I beseech thee. Defend me from
the plagues, & subtilties wherof I
am in daunger. Grant that I may
take all things y^e happē, as I shuld
doe and setting mine eyes vpon thee
onely, I may so goe on for ward in
thy wayes, as by nothing I be hin-

dyed

died, but rather furthered, so that all
my doings may tend to thy glory.

Shew me thy wayes (O Lord)
& teach me thy pathes. Psal. 22.

Occasions to meditate.

Consider how vainly the most
part of men are occupied: how
many wayes they trouble & cu-
ber themselves thereby much alie-
nating their mindes from the know-
ledge and cogitation of that which
they should not esteeme, and so be-
come a let and an offence to others.
As in going abrode you wil see that
your apparell be seemely in the sight
of men: so see how seemely you ap-
peare in the sight of God.

*When you are going any
iourney pray.*

This

Christian prayers

This life is a pilgrimage. from
the Lord we came, and to the
Lord wee make our iourney:
howbeit through dangerous and
perillous wayes which our cruell
enemies haue and doe prepare for
vs, being nowe moze then starke
blind by reason of sinne. O Christ,
which art a most true loades man
and guide, & also most expert, faithful
& friendly, put thou out thine
hand: open mine eyes: make thy
high way knowne vnto me, which
thou diddest first enter into out of
this corruptible life, and hast prepared
the same for vs to immortalitye.
Thou art the way: leade vs vnto
the Father by thy selfe, that all we
may bee one with him, as thou and
he together be one.

Shew me the way that I should
walke in, for I live by thy soule
vnto thee. Psal. 124.

Or pray thus.

Mercifull father, thou art wōt
to send to thy seruants and
men of simple harts, thine an
gels to be their keepers, and (as it
were) guides, as elder bretherne to
watch vpon thy we:k: childe So
diddest thou to young Tobias, to
Jacob, to Abrahams seruant, to
Josua. &c O gracious god though
we be much vnlike vnto them (so
many are our sinnez) yet for thine
ownes goodnes sake, send thine holy
angels to pitch their tēts about vs:
to hide vs and defend vs from Sa-
thā & his slaues: to ca·y vs in their
handz that we come not into fur-
ther daūger then thou wilt deliuer
vs out of for thine owne sake.

His Angels are ministers for
them that be heires of saluation.
Heb. i.

Da-

Christian prayers.

Sathan sleepeth not, but seeketh
alwayes to destroy vs. i. Pet. 5.

Occasions to meditate.

Thinke some thing how wee are
straungers from our country,
fro our home, from our original
I meane from God. Againe thinke
vpon our madnes that doe linger
and loyter so gladly in this our
iourney & pilgrimage. Also how foo-
lish we are to fantasy things which
we cannot cary with vs, and to con-
temne conscience which wil alwaies
be a companion to vs, to our ioy if
it be good, but to our shaire and so-
row if it be euill and corrupt: fi-
nally how vnnatural we are, which
so little desire to be at our home, to
be with our only Father, Master,
fellowes and friends. &c.

where

*When you are about to receiue
your meat, pray thus.*

This is a wonderfull mystery of
thy work (O maker and gouer-
nor of the world) that thou dost
sustaine the lines of me and beastes
in these meates. Surely this power
is neither in þe bread nor foode, but
in thy wil & word, by which word
all things do liue and haue their be-
ing. Againe, howe great a thinge is
it, that thou arte hablc continually
to giue sustenance to so many crea-
tures? This is spoken off by thy
prophet in setting forth thy praises:
All things loke vp to thee and thou
giuest them meat in due season: thou
openest thy hande, and fillest with
thy blessinge euery liuinge thinge,
These, doubtlesse, are wonderfull
works of thine almightines. I ther-
fore hartely pray thee (O most libe-

psal. 143

Christian prayers

all Lord and faithfull father) that
as thou by meat, through thy word
doest minister life to these oure bo-
dies: euē so by the same word, with
thy grace thou wouldest quickē our
soules, that both in soule and bodye
we may please thee, till this oure
mortall carkes shall put on immor-
talitie, and wee shall neede no more
any further foode but the onely,
which then wilt be all in all.

Taste and see howe good the
Lord is. *Psal. 34.*

Blesse the Lord (*O my Soule*)
which feedeth & filleth thy mouth
with good things. *Psal. 13.*

Occasions to meditate.

Thinke a little howe great gods
power is that made vs. Also
thinke how great his wisdom

is to preſerue vs. But moſte of all,
thinke how many things are geuen
to our uſe: howe wonderfull it is to
giue vs life, but moſte of all to pro-
pagate and aduance to immortalitye
the life of y^e ſoule by his onely becke.
Laſt of all, thinke that God by his
providence for thy body, would haue
that to confirme thy faith of his pro-
vidence likewise for thy ſoule.

In the meale tyme

pray.

O Moſt liberal diſtributer of thy
giſtes, which geueſt vs al kind
of good things to uſe, and be-
ing pure geueſt pure things: bring
holy geueſt holy things: graunt to
vs thy grace that wee miſuſe not
theſe thy gracious giſtes giuen to

Christian prayers.

our vse and profite. Let vs not delight in these thinges, but let vs delight in thee from whom they come, as necessary for vs for a season: till we come vnto thee. Grant vs to be conuersant amongst thy giftes, soberly, purely, temperately, hoily, because thou art so. Then shall not we turne that to the poyson of our soules, which thou haste geuen for the medicine of our bodies: but using thy benefites thankefully, we shall finde them profytable both in soule and body.

Occassions to meditate.

Think that the meates & drinke set before you, are giuen to you to vse and not to abuse. Think they are giuen to profite and not to hurte you. Think that they are not giuen to you alone, but vnto o-

thers

thers also by you. In eating & drinking thinke that you doe but feed y^e wormes. Remember the poore prisoners, the sicke, the afflicted, &c. as though you were in their case. Thinke vpon the food of your soule, Chrystes body broken, and his blood shed. Desire the meate that lasteth for euer: labor for it, Chrystes meate was to do his fathers will.

John. 6.

John. 4.

After your meate, pray.

By corporall meates thou dost sustaine our corporall dayly life, ready otherwise to perish. The which surely is a great worke: but yet this is much greater, more profitable and more holy, that thi grace (O Iesu Christ) doth preserve vs from the death of the soule. For this life we ought much to thanke thee: and because thou dost prolonge it with thy good giftes, we most har-

Christian prayers

tely prayse thee. Howbeit, this lyfe
is but the way to eternal life, which
we beseech thee for thy deathes sake
that thou wilt giue vs, and so shall
we not only giue thee (as we may)
thanks for a tyme, for temporall
thinges: but also eternall thanks
for eternall thinges. Grant to vs
these our desires for thy mercies
sake. Amen.

Occasions to meditate.

Thinke new that god hath giue
thee this his blessing of foode &
sustenance, and thereto tyme that
thou mightest, as repēt, so seeke his
glory, & the commoditie of thy bre-
thren: therfore go therabouts: and
first pray for grace well to beginne.
Againe, consider how thou hast ben
partaker of other mens labors, as
of the husbandmans, the mynners,

the bakers, the brewers, y^e butchers
the cookes. &c. Be therfore that thou
be not a drone Bee, but rather such
a one as may helpe the hyue. If god
haue thus fed the body which he lo-
ueth not but for the soules sake, how
can it be then, but that hee will bee
much moze ready to fede thy soule?
Therfore take a courage to thee, &
go to him for grace accordingly.

*Cogitations for about
the midday.*

AS thy body is now compassed
on euery syde with light, so see
that thy minde may be also. As
God geueth thee thus plentyfull
this corporall light, so pray him that
he wil giue thee the spirituall light.
Thinke that as the Sunne is now
most cleere, so shall our bodies be in
the day of iudgement. As now the

P. iij.

Sunne

Christian prayers

Sunne is come to the highest, and therefore will begin to draw downward. so is there nothing in the world so perfect & glorious, which when it is at the full, will not decrease and so it are away.

*When you come home
agayne, pray.*

There is nothing (O lord) more like to thy holy nature, then a quiet minde. Thou haste called vs out of y^e croublesome disquietnes of the world: into that thy quiet rest and peace which the worlde cannot geue, being such a peace as passeth all mens vnderstanding. Houses are ordeyned for vs, that thereby we might be defended frō the iniurye of weather, frō the crueltie of beasts, from disquietnes of people, and rest from the toiles of the world. O gra

cious father, graunt that thorough
thy great mercy my body may enter
into this house. from outwarde ac-
tions, but so that it maye become
buxom and obedient to the soule, &
make no resistāce against the same,
that in soule and body I may haue
a godly quietnes & peace, too praye
thy holy name. Amen.

Peace be to this house, and to all
that dwell in the same. Mat 10.

Occasions to meditate.

Thinke what a returne, & howe
mery a returne it will bee, to
come to our eternall, most quiet
and most happy home: then will all
griefe and sorowe cease. what so e-
uer here is pleasant and ioyfull, the
same is nothing but a very shadow
in comparison of that which is to
come.

Christian prayers

*At the Sunne going down,
pray.*

How vnhappy are they, o lord,
from whom thy Sunne goeth
downe and geueth no light, I
meane thy grace which is alwayes
cleare as the midday. Darke night
vnto them is the midday which de-
parte from thee. In thee is neuer
night, but alwayes day light moſte
clere. This corporall Sunne hath
his courſes, nowe vp now downe:
but thou deare lord, if we loue thee,
art alwayes one. O that this blocke
and veile of Sinne were taken away
from me, that there myght be al-
wayes cleare day in my inpynd.

Occaſions to meditate.

Thinke that as we are not ſorry
when the Sunne goeth downe,

because we know it wil raise again:
 euen so wee should not sorrowe for
 death, wherethrough the soule and
 body do part asunder: for they shall
 chistones reurne and come together
 agayne in most glorious wise. So
 long as the sunne is vp, wild beasts
 keepe their denues, foxes their bur-
 rowes, Wolves their holes, &c. but
 when the sunne is down, then come
 they abzode: so wicked men & hypo-
 crites keepe their denues in y^e time of
 the gospel, but it being taken away,
 then strarme they out of their holes
 like bees, as this day doth teach.

This is
 meant of
 the blou-
 dy time
 of queen
 Mary.

*When the candels be light
 pray.*

Most thicke and darke cloudes
 do couer our mindes, excepte
 thy light (**O** **L**orde) do driue
 them away. **T**hy **S**unne (**O** most
 wise

Christian prayers

Wise worker) is as it were a fire
brand to this world. Thy wisdom
whereby light cometh to both soule
and body, is a fierbrand to the spiri-
tuall world. After day whē y night
cometh, thou hast geuen for the re-
medy of darkenesse a candell. After
sinne, for the remedy of ignorance,
thou hast giuen thy doctrine, which
thy deare sonne hath brought vnto
vs: O thou that art the authoꝝ and
masler of all truth, and art the true
light, make vs so to see, that y dim-
nes of our mindes inape bee dyspuen
cleane away.

Lifte thou vp the light of thy
countenance vpon vs, and send ioy
and gladnes into our hartes.

Thy word is a lanterne too my
feete, and a light vnto my pathes.
Psal. 4.

Occasions to meditate.

Thinke

Thinke that the knowelledge which **GOD** giueth vnto vs by the candell light (whereby we see those things in this night of our bodyes which are expedient for vs) should make vs to wishe much more for this doctrine of **GOD**, a spirituall light of our soules, and where we get it, the more to esteeme it, and diligently to embrace it. Againe, that as all would be horroz without candle light, so there is nothings but mere confusion, where gods word taketh not place.

*When you make your selfe
vncadly, pray.*

This our lyfe and weake krypt body, by reason of sinne, by little and litle shalbe dissolued, and shalbe restored to y^e earth fro whence it was taken: then wilbe an end of this vanitie which by our folly we haue

Christian prayers.

hauē wrought to our selues, O most meke father, so do thou vnto me (for thou art he that hast knyt these our weak members together) that I may perceiue my selfe to bee loosed & dissolved, & so may remember both of whom I was made, & also whether I must go, least I be had vnprouided vnto thy tribunall seate.

Put of the old man with his lusts and concupiscence, Col. 2. Eph. 4.

Be content with Ioseph to put of thy prison apparell, that thou mayst put on new. Gen. 4.

Occasions to meditate.

Thinke that as we do willingly put of our garmētts because we shal receiue them againe when the night is past: so we shuld not be willingly forsake our bodyes when God by death shall call vs, because

we shall receyue them agayn in the
resurrection of the iust.

*When you enter into your
bed, pray.*

The day nowe ended, men giue
themsclues to rest in the night,
and so this life finished we shal
rest in death. Nothing is more lyke
this life then euery daye: nothinge
more like death then sleepe: nothing
more like to our grane then our bed.
O Lorde our keeper and defender,
grant that I now laying me down
to rest, bring vnhabie to keepe my
self, may be p̄serued frō the craftes
and assaults of the wicked enemye:
And graunt further, that when I
haue run the race of this life, thou
wouldest of thy mercy call me vnto
thee, that I may liue & watch with
thee for euermore. And nowe gra-
cious

Christian prayers.

ong God, geue mee to take my rest
in thee: and bring to passe that thy
goodnes may be euē in sleepe before
mine eyes, that sleeping I bee not
absent from thee, but may haue my
dreames to drawe me vnto thee, &
so both soule and body may bee kept
pure and holy for euer.

I will lay me downe in peace, &
take my rest. Psal. 4.

Occasions to meditate.

Thinke that as this troublesome
day is nowe past, & night come,
and so rest quietnes, & pleasant
sleepe, which maketh most excellent
princes & poore wretches a like: eue
so after the tumultes, troubles, tri-
bulations and tempestes of this lyfe,
they that beleeue in Christ, haue pre-
pared for them an heauen & rest most
pleasant and ioyfull. As you are not

atrayd

afraid to enter into your bed, and to dispose your selfe to sleepe, so bee not afraid to die, but rather cherefully prepare your selfe thereunto.

Thinke, that now you are neerer your end by one dayes iourney, then you were in the morning.

*When you feelee sleepe to
be cōming, pray.*

O Lord Iesus Christ, my watchman & keeper, take me into thy protection. Grant that my body sleeping, my mynde may watch in thee, & be made mery by some sight of that celestiall and heauenly lyfe, wherein thou art the king & Prince together with the father & the holy ghost, wher thy angels & holy soules be most happy Citizens. Oh purify my soule: keepe cleane my body, that in both I may please thee, sleeping

Christian prayers.

and waking for euer. Amen.

*A generall confession of sinnes.
with other prayers for the morning
and evening, to be vsed in fa-
milies and publique
assemblies.*

O Most mercifull and louing fa-
ther, whose loue is infinite,
whose mercy endureth for euer
we sinful creaturs trusting in thine
vnspeakable goodnes and loue to-
wards vs, do appeare this morning
before thy diuine Maiestie, most hu-
bly confessing our manifold sinnes &
innumerable transgressions of thy
commaundements and fatherly will.
Against thee onely against thee (O
Lord) haue we sinned. we acknow-
ledge our offences: wee accuse our
selues vnto thee (O mercifull lord)
& wil not hide our vnrightheousnes.

we finde in our selues nothing but
 ignorance of thy Will, disobedience,
 mistrust, doubtfullnesse in thy good-
 nes and incredulitie, hatred and cō-
 tēpt of al spirituall things, selfe one,
 confidence in our selues, and fruct-
 lusting after carnall things of this
 wo:ld: and this tree of our corrupt
 nature bringeth forth continually in
 vs none other frutes but rotten &
 vnswaery woordes of the fleshe, in
 thoughtes, wordes and doings vn-
 to condemnation.

Wherefore we humbly beseech thy
 fatherly goodnes, euen for thy sonne
 Iesus Christes sake (whom thou
 hast set forth for a purchaser of mer-
 cie vnto vs through faith in hys
 blood) make our harts cleane: take
 away our stony harts. and giue vn-
 to vs a true and a liuely faith, wo:rk-
 ing in vs vnfeined repentance and
 amendment of our sinfull life.

Christian prayers

Haue mercy vppon vs and forgive
vs our sinnes for thy Sonnes sake:
certifie our consciences of remission
of the same by thy holy spirite: by
whose operation so mortifie in vs
our olde man, the whole boode of
sinne, that we continually dying vnto
sinne, maye walke in newnes of
life, to the glozy of thy holy name.
through Iesus Christe our Saviour.
Amen.

Another confession of sinnes.

O Eternall God and most mercifull
Father, we confesse, and acknowledge
here before thy diuine maiestie, that we are miserable
sinners, conceived and borne in sin
and iniquitie, so that in vs there is
no goodnes: for the flesh euermore
rebellet against the spirite, where

Rom. 3.

Psal. 14.

Psal. 1.

Rom. 7.

by wee continually transgresse thy
 holy preceptes and commaunde-
 ments, and so purchase to our selues
 through thy iust iudgement, death
 and damnation. Notwithstanding
 (O heauenly father) forasmuch as
 wee are displeased with our selues
 for the sinnes we haue committed
 against thee, & do vnfeignedly repent
 vs of the same. We most humbly be-
 seech thee for Iesus Christes sake,
 to shew thy mercy vpon vs, to for-
 giue vs all our sinnes, and to en-
 crease thy holy spirit in vs, that we
 acknowledging from the bottom of
 our hartes our owne vnrighteous-
 nes, may from henceforth, not only
 mortifie our sinful lustes and affec-
 tions, but also bringe forth suche
 frutes as may be agreeable to thy
 most blessed will, thorough Iesus
 Christ our onely Saviour: whom
 thou hast already giuen an oblation

Gal. 5.
 Rom. 2.
 Iere. 3.
 Esa. 20.

Col. 3.
 Rom. 6.
 Eph. 4. 5
 1. Pet. 2.

D. iij.

and

Christian prayers

and an offering for our sinnes, and
for whose sake we are certainly per-
suaded & thou wilt deny vs nothing
that we shall aske in his name ac-
cording to thy will. For thy spirite
doeth assure our consciences, that
thou art our mercifull father, and so
lovest vs thy childezen throagh him,
that nothing is hable to remoue thy
heauenly grace and fauour from vs.
To thee therefore with the sonne &
the holy ghost, be all hono: & glory
word without end. So be it.

A prayer to be sayd in the Morning.

O Eternall God and heauenly fa-
ther, seing that by thy great mer-
cy we haue quietely passed this
night, graunt wee beseech thee, that
we may bestowe this day wholly in
thy seruice, so that al our thoughts,

words

words, and deedes, may redound to
the glory of thy name, and good ex-
ample of our brethren. And as it hath
pleased thee to make the Sonne to
shine vpon the earth, to giue vs bo-
dily light: euen so vouchsafe to illu-
minate our vnderstanding with the
brightnes of thy spirit, to direct vs
in the way of righteoulines, so that
what thing so euer we shall applye
our selues vnto, our speciall care &
purpose maye bee to walke in thy
feare, & to serue and honour thee, lo-
king for all our wealth and prope-
rtie to come from thy only blessing,
and that wee may take nothing in
hande which shall not be agreeable
to thy most blessed will.

Furthermore, that wee may in
such sort trauaile for our bodies &
for this present lyfe, that wee maye
haue alwaies a farther regard, that
is, to the heauenly lyfe whiche thou

D.iii).

hast

Christian prayers

hast promised to thy childzen: and in the meane season, that it may please thee to preserve and defend vs both in body and soule: to strengthen vs against all the tentations of the deuill: and to deliuer vs from al perils and daungers that may happen vnto vs if we be not defended by thy godly power.

And for as much as to begin well and not to continue, is nothing: wee beseech thee to receiue vs, not onely this daye, into thy holy protection, but also for the time of oure whole life, continuing and increasing in vs daily, thy grace and good gifts thereof, vntill thou shalt bring vs to that happy state where we shall fully and for euer be ioyned vnto thy Sonne Iesus Christ our Sauour, which is the true light of our soules, shining day and night perpetually.

And to the ende that we may ob-

taine

taine such grace at thy hand, touch
safe (most merciful father (to for-
giue & forget al our sins which we
haue heretofore committed against
thee, and for thine infinite mercies
sake to pardon the same, as thou
hast promised to those that aske of
thee with vnfeined hart: & for who,
as for our selues, we make our hū-
ble petitions vnto thee in the name
of thy sonne our Lord and Saviour
Iesus chzist, in such sort, as he hath
taught vs, saying: Our father. &c.

*An other prayer to be sayd
in the morning.*

O Almighty & most gracious god,
we hartely thanke thee for the
sweete sleepe and comfortable
rest which thou hast giuen vs this
night past, and for as much as thou
hast commaunded by thy holy word

D. v.

that

Christian prayers

that no man shu'd be idle, but al occupied in godly and vertuous exercises, euery man accordinge to his calling, we most humbly beseech thee that thine eyes may attend vpon vs, daily defend vs, cherishe, comforte, gouerne vs, and all our counsailes, studies, and laboures, in such wise, that we may spend and bestow this day according to thy most holy will, setting thee alwaies before our eyes, liuing in thy feare, workinge that may be found acceptable before thy diuine Maiestie, through Iesus Christ our Lord So be it.

An other prayer for the morning.

WE humbly and hartely giue thanks vnto thee (O heauenly father) through thy dearely beloued sonne Iesus Christ, that to

thy innumerable benefites by ther: o
powred vppon our soules and vpon
our bodies, thou hast kept vs this
might past from many evils both spi
rituall and corporall, and now of thy
mercy dost offer and geue vs time
to repent and to amend our liues, so
that we might liue henceforth, not
as we will, but as thou wilt: and
as our bodies doe draw continually
nearer & neerer their end (the graue
I meane) so our soules might ap
proch to their end, that is, heauen &
not hell: for in one state wee stande
not still, but either we are neerer &
nearer the happy state of life, or else
the vnhappy condition of death eter
nall

wherefore we beseech thee to bee
mercifull vnto vs good father, & as
of thy goodnes thou giuest vs time
to repent and liue godly, so of the
same thy goodnes in Christe, wee

humbly

Christian prayers

humbly beseech thee to giue vs thy
gracions gift of true holy, perfect, &
perpetuall repentance, that we may
more and more lament our former
sinful life, trusting vnsainedly in thy
rich mercy, through the merites of
Iesus Christ, for the pardon of all
our sinnes. and that we may vnsai-
nedly purpose, and effectually labor
to amend our liues this day, and so
long as we haue to liue, in all our
doings and words, and euen in our
very thoughtes, to the praise of thy
holy name and good example of our
brethren.

And forasmuch as thou knowest
our weaknes, our ignorance, and
great vntowardnes to carpe and
great crosse or affliction: we beseech
thee our sweete father, so to temper
and order all thinges towardes vs
this day and for euer, that wee bee
neuer further proued and tempted

than

than thou wilt make vs hable to
beare, and so to helpe vs in the same
as may be most to thy glorie, & our
saluation, through Iesus Chyiste
our Lord. Amen,

An Euening prayer.

O Lord God, Father euerlasting
and full of pitie, wee acknow-
ledge and confesse, that wee bee
not worthy to lifte vp our eyes to
heauen, much lesse to present oure
selues befoze thy diuine Maieste
with cōfidence that thou wilt heare
our prayers & graunt our requests,
if we consider our owne wretched
deseruings. For our consciences do
accuse vs and our sinnes witnes a-
gainst vs, and we knowe that thou
art an vpright iudge, which doest
not iustifie the sinners and wicked
men, but punishest the faultes of all
such as transgresse thy commaund-
ment.

Exo. 2.

Christian prayers.

Pfal. 50.

Pfal. 18.

Pfal. 79.

Heb. 10.

dements. Yet most mercifull father,
since it hath pleased thee to com-
maund vs to cal vpon thee in al our
troubles & aduersities, promysinge
euen then to helpe vs, whē we feele
our selues, as it were swallowed vp
of death and desperation, we bitter-
ly renounce all worldly confidence
and trust, and flee to thy soueraigne
goodnes, as our only stay & refuge,
beseeching thee not to cal to remem-
brance our manifold sinnes & wick-
ednes, whereby we continually pro-
voke thy wraath and indignation a-
gainst vs: neither our negligēce nor
our unkindnes, which haue neither
worthely esteemed, nor in our liues
sufficiently expessed the sweete com-
fort of thy holy gospell reueled vnto
vs: but rather to accept & obedience
& death of thy sonne Iesus Christ
our Lord, who by offeringe vp his
body in Sacrifice once for all, hath

made

made a sufficient recompence for all our sinnes.

Have mercy therfore vpon vs (O Lord) and forgive vs our offences, Teach vs by thy holy spirite, that we may rightly way them and earnestly repent vs for the same: and so much the rather (O lord our God) because that the reprobate and such as thou hast forsaken, cannot praise thee nor call vpon thy name: but the repenting hert, the sorrowfull mind, the conscience oppressed, hungering & thirsting for thy grace, shall evermore set forth thy praise and glory.

Psal. 19.

Psal. 58.

Psal. 5.

Psal. 22.

2. Cor. 6.

And all eie we be but wormes & dust, yet thou art our creatour, and we be the worke of thy handes: yea thou art our father, & we thy children: thou art our shepherd and we thy flocke: thou art our redeemer, & we are thy people whom thou hast dearly bought: thou art our God,

and

Christian prayers.

- Iere. 10. and we are thyne enheritance.
Correct vs not therfore in thine
anger (O Lord our God) neyther
Psal. 6 according to our deserts do thou pu-
nish vs, but mercifully chastise vs
with a fatherly affection, that al the
world maye knowe, that at what
time so euer a sinner doth repent
Eze. 18. him of his sinne from the bottom of
his hart, thou wilt put away all his
wickednes out of thy remembzance.
as thou hast promised by thy holy
Prophet.
Finally, forasmuch as it hath plea-
sed thee to make the night for man
to rest in, as thou hast ordeined him
the day to trauaile, graunt (O dear
father) that we may so take our be-
dely rest, that our soules may con-
tinually watch for the time that our
Lord Iesus Christ shall appeare
for our full deliuerance out of this
mortal life, and in the meane season,
that

that wee bee not overcome by any fantasies, dzeaynes, or other tentations, but maie fully set our myndes vpon thee, loue thee, feare thee, and rest in thee, in such sort that our very sleepe also may be to the glory of thy holy name.

Luc. 12.

Mat. 6.

Luc. 22.

Furthermore, that our sleepe bee not excessiue or ouer much, after the insatiable desire of the flesh but onely sufficient to content our swaake nature, that wee may the better bee disposed to liue in all godly conuersation, to the glory of thy holy name and profite of our brethren, through Iesus Christ our Lord: in whose name we make our humble petitions vnto thee as hee hath taught vs Our father which art in heauen. &c

Almighty and euertlasting God. vouchsafe we beseech thee to graunt vs perfect continuance in thy liuely faith, augmenting and encreasing

Christian praiers

the same in vs daily, vntil we grow
to the full measure of our perfection
in Christ: whereof wee make our
confession, saying: I beleue in God
the father. &c.

THe Lord blesse vs and saue vs:
the Lord make his face to shine
vppon vs, and bee mercifull vnto
vs: the Lord turne his fauorable
countenance toward vs, & graunt
vs his peace.

THe grace of our Lord Iesus
Christ, the loue of God, and
communion of the holy Ghost be
with vs, and remaine with vs
for euer. So be it. 1. Cor. 13.

An other Euening prayer.

Most mercifull God & fi-
der Father, which besides
thine inestimable mercies
declared and giuen vnto vs in the
making of the world for our sakes.

in redeeming of vs by the death of
 thy deare sonne Iesus Christ, in the
 calling of vs to the knowledge of
 thy blessed word, in keeping of vs hi-
 therto in thy holy Church, and in
 thy most gracious gouerning of vs
 and all things hitherto for our sin-
 gular welth and comoditie, haste
 also most fatherly cared for vs and
 kept vs this day from all dangers
 both of soule and body, giuinge vs,
 heath, foode, apparell, and all other
 things necessary for the comfort and
 succour of this poore and miserable
 life, which many other do want: for
 these and all other thy good giftes
 & gracious benefites, which thou of
 thine owne goodnes only & fatherly
 prouidence hast hitherto powred vp-
 pon vs, and doest presently power
 vpon vs and many other, we most
 humbly thanke thee and prayse thy
 holy name, beseching thee that as al

Christian prayers

things are now hidden by means of the darknes which thou haste sent vpon the earth, so thou wouldest be chuse to hide and burie all our sinnes which this daye or any tyme hertofore we haue committed against thy holy commaundements: and as now wee purpose to lay our bodies to rest, so graunt the garde of thy good angels to keepe the same this night and for euermore: and whensoever our last sleepe of death shall come graunt that it maye be in thy good father, so that our bodies may rest both temporally and eternally in thy glory and our ioy, through Iesus Christ our Lord. So be it.

An other Euening prayer.

O Eternall God and most mercifull father, who this daye and all the time of our life hast gra-

ciouly

ciously defended, nourished and pre-
served our soules and bodie, and
made such fatherly provision for vs
poore sinners, that of thy louing kind-
nes we haue rich portions, not only
in the creatures of heauen & earth,
but also in that plentiful redemption
which thy most deare sonne Iesus
christ hath purchased for vs: graunt
vnto vs (O merciful father) the as-
sistance of thy grace and holy spirit,
that as our bodie shall now take
their natural rest: euen so our soules
and mindes, at the beholding of thy
goodnes towards vs, maye quiet
themselves in thee, and receiue such
inward pleasure and heauely sweete-
nes in thy loue, that whatsoeuer we
shall from henceforth epyther thinke
speake or do, it maye be all to the ho-
nor of thy holy name, through Je-
sus thy deare sonne our Lord and
only Saviour. Amen.

Christian prayers

Thy mighty hand and out stretched arme, O Lord be still our defence: thy mercy & louing kindness in Iesus Christ thy deare sonne, be our saluatio: thy truth & holy word our instruction: thy grace and holy spirite, our comfote and consolation vnto the end and in the end.

A prayer for remission of sinnes.

O Almighty and euertlasting Lord God, and deare father of our saviour Iesus Christ, which hast made heauen and earth, the sea, and all that therein is, which art the only ruler and gouernour, conseruer and keeper of all things, together with thy dearely beloued sonne Christ Iesus our Lord, & with the holy ghost the comforter: O holy, righteous, & wise: O strong, terrible, mighty, and fearefull Lord God, gouernour of

Wolfe

whole worlde, iudge of all men. De-
 reable, patient, and most gracious
 father, whose eyes are vppen the
 wayes of all men, and are so cleane
 that they can not abide impietie. thou
 searchest the hartes, and tryest the
 very thoughts & raynes of al men:
 thou hatest sinne and abhorrest in-
 quitie.

For sinnes sake thou hast gre-
 uously punished mankinde thy most
 deare creature, as thou hast decla-
 red by the penalty of death laid vpon
 all the children of Adam: by the ca-
 sting of Adam and his espying out
 of Paradise: by the cursing of the
 earth: by the drowning of the world,
 by the turning of Sodom and Go-
 more: by hardening the hart of Pha-
 rao, so that no miracle could conuert
 him, by the drowning of him & his
 people in the red Sea. by the ouer-
 throwing of the Israelites in the

P. iij. w. lxx.

Christian prayers.

Wildernes, so that of sixe hundred thousand ther was but two that entered into the land of promise: by reiecting king Saule: by the punishments vpon thy seruant Dauid notwithstanding his harie repentance: by grievously afflicting Salomon in himselfe and his posteritie: by the captiuitie of the ten tribes: and by the thraldome of the Jewes, wherein vntill this present day they continue a notable spectacle of thy wrath to the world against and for sinne.

But of all spectacles of thy anger against sinne, the greatest and most notable is the death and bloody passion of thy dearly beloved sonne Iesus Christ. Great is thine anger against sinne, when in heauen & earth nothing could be found which might appease thy wrath, saue the bloodshedding of thine onely & most dearly beloved sonne, in whom was and

is all thy delight. Great is the sore
of sinne that needed suche a salve:
mightie was the malady, that nee-
ded such a medicine. If in Christ, in
whō was no sinne, thy wrath was
so fierce for our sinne, that hee was
constrayned to crye: my god my god,
why hast thou forsaken mee? how
great and importable then is thyne
anger against vs, which are nothing
but sinfull? They that are thy chil-
dren, thzough the contemplation of
thyne anger against sinne, set forth
most euidently in the death of Christ,
do tremble and are afrayde, lamen-
ting themselves vpon him and har-
tely cryng for mercy: whereas the
wicked are altogether careles and
contemptuous, nothing lamenting
their iniquities, oz crynge to thee
hartely for mercie and pardon. A-
mongest whome wee are rather to
bee placed then amongst thy chyl-

Christian prayers.

Ozen, for that we are so shameles for
our sinne, and careles for thy wrath,
heaping dayly sinne vpon sinne, so
that the measure hath ouerflowed &
ascended vp to heauen, and brought
thy heauie plagues vpon vs, which
are but earnest for greater to ensue:
therfore to vs pertaineth shame, and
nothing els is due but confusion.

What shall we do? what shal we
saye? who can giue vs penitent
harts? who can open our lips that
our mouthes might make accepta-
ble confessiō vnto thee? Alas, of our
selues we cannot thinke any good,
much lesse wish it, and least of all do
it. As for angels, or any other crea-
tures, they haue nothinge but that
which they haue receiued, and they
are made to minister vnto vs: so
that where it passeth the power of
the master, the minister must needs
want. Alas then, what shal we do?

Thou art hoily, and we vnhoily: thou art good, and we nothing but euill: thou art pure, wee altogether impure: thou art light, and we most darke darknes: how then can there bee any agreement betwixt vs: What now may we do? Despayre? No, for thou art God, and therfore good: thou art mercifull, and therefore thou forgivest sinnes: with thee is mercy and propiciation, and therefore thou art worshipped.

When Adam had sinned, thou gauest him mercy before he desired it, and wilt thou deny vs mercy which now desire the same? Adam excused his fault and accused thee: but wee accuse our selues & excuse thee: and shall we be sent emptie away? Noe found fauour when thy wrath is bounded, and shall we seeking grace be frustrate? Abraham was pulled out of Idolatrie when the world

was

Christian prayers

was drowned therein: and art thou
his God onely? Israel in captiuitie
in Egypt was graciously visited &
deliuered, & dear god, the same good
Lord, shal we alwaies be forgottē?

How often in the wilderness didst
thou defer and spare thy plagues at
the request of Moyses, when the
people themselves made no petition
to thee: and seing we not onely now
make our petitions vnto thee thro-
rough thy goodnes, but also haue a
mediator for vs farre aboue Mo-
yses, euen Iesus Christ, shall we (I
say) deare Lord depart ashamed?
So sone as Dauid sayd, I haue sin-
ned, thou diddest forthwith answere
him, that he shoulde not dye, thou
haddest taken away his sinnes: and
gracious God, euen the selfe same
God, shall not we which now with
Dauid gladly confesse that we haue
sinned, shal we (I say) not heare by

thy

thy good spirit, & our sinnes be pardoned: I grant that with Manasses we may find fauour & mercy.

Remember that thou hast not spared thine owne onely deare sonne Iesus Christ, but giuen him to die for our sinnes, to rise for our righteousness, to ascend for our possession taking in heauen, and to appeare before thee for vs for euer a high priest after the order of Melchizedech, that through him wee myght haue free accesse to come to thy throne, now rather of grace than of iustice. Remember that thou by him hast bidden as he, and promised that we should receiue, saying: aske and ye shall haue, seeke and ye shall find, knocke & it shall be opened vnto you. O deare God and most meeke and mercifull father, we hartely beseech thee to be merciful vnto vs, for this thy Christes sake, for his deathes sake

Christian prayers

sake: for thy promise, truth, & mercies sake. Haue mercy vpon vs, pardon and forgive vs all our sinnes, iniquities, and trespasses, whatsoeuer wee haue committed agaynst thee, in thought, word, or dede, euer or at any time hitherto by any meanes. Deare father haue mercy vpon vs. Though we be poore, yet our chyst is rich: though we be sinners, yet he is righteous: though we be fooles, yet he is wise: though we be impure, yet he is pure & holy: for his sake therfore be mercifull to vs.

Call to mind how thou hast promised that thou wilt pour out of thy cleane waters, and washe vs from our filth, and cleanse vs from our euils: forget not that thou hast promised to take from vs our stonny hartes, & to giue vs soft hartes, new hartes, and to put into the midst of vs right spirites. Remember thy

couenant, namely that thou wilt be our God, and we shalbe thy people: that thou wilt put out of thy memory for ever, all our vnrightheousnes, and haste promised to write in our mindees and hartes thy lawe and testimonies.

Remember that thou dost straitly charge vs to haue none other Gods but thee, sayinge that thou art the Lord our God. ¶ Then declare the same to vs all, we hartely nowe beseech thee. Forgiue vs our sinnes, forget our iniquities, cleanse vs from our filthines, wash vs from our wickednes, pewe out thy holy spirite vpon vs. Take from vs our harde hartes, our stony hartes, our impatient hartes, our distrusting & doubtful hartes, our carnall, our secure, our idle hartes, our impure, malicious, arrogant, enuious, wrathfull, impatient, couetous, hypocriticall, &

Christian prayers.

epicuriall harts, and in place thereof
giue vs new harts, soft harts, faith
full harts, mercifull hartes, louing,
obedient, chaste, pure, holy, righteous
true, simple, lowly & patient harts,
to feare thee, to loue thee, to trust in
thee for euer.

Write thy lawe in our hartes,
grauē it in our mindes, we hartely
beseech thee. Giue vs the spirit of
prayer: make vs diligent and happy
in the workes of our vocation: take
into thy custodie and gouernance for
euer, our soules & bodies, our liues
and all that euer we haue. Tempt
vs neuer further, then thou wilt
make vs able to beare: and what so
euer thou knowest we haue neede of
in soule or body (deare god and gra-
tious father) vouchsafe to giue vs
the same in thy good time: and al-
wayes, as thy children guide vs, so
that our life may please thee, and our

death

death prayse thee, through Iesus
Christ our lord: for whose sake wee
hartely pray thee, to graunt these
things thus asked, & al other things
necessary for soule & body, not onely
to vs, but to al others also, for whō
thou wouldest that we should pray,
specially for thy childzen that bee in
chzal dome, in exile, in prison, misery,
heauines, pouertie, sicknes.

Be mercifull to the whole realme
of England, and graunt vs all true
repentaunce, and turne from vs the
euils that we so wickedly haue de-
serued. Pardon our enemies, perse-
cuters and sclaunderers, and if it bee
thy pleasure, turne their hartes. Be
mercifull vnto our parentes, brethren
and sisters, friends, kinfolkes and
familiar, neighbours, and such as
by any meanes, thou hast coupled &
linked to vs by loue or otherwyse,
and vnto vs poore sinners here ga-

Christian prayers

thered together in thy holy name,
graunt thy blessinge and holy spirit
to sanctify vs, & dwell in vs as thy
deare children, to kepe vs this daye,
and for euer from all euill, to thy e-
ternall glory, and oure euerlasting
comfort and the profit of thi church,
whiche mercifully maintaine, cherish
& comfort: strengthening them that
stand, so that they neuer fall, lifting
vp them that bee fallen, and kepe vs
from falling fro thy trueth, throught
the merites of thy dearely beloued
sonne Iesu Ch�ist our onely Sa-
uioꝝ, which liueth & raigneth with
thee and the holy ghoſt, to whome
bee all prayſe and honour, both now
and for euer. Amen. J.B.

*A prayer for the true knowe-
ledge of the miſerie of our
redemption in Ch�ist.*

O Almighty God, and Father of our Lord Iesus Christ, and by him also our father, the father of all mercy, & God of all consolation, haue mercy vpon vs and heare oure prayers. Wee moste humbly beseech thee, for thy deare sonne Iesus christes sake, for his merites and cruell death which he suffered to deliuer vs from eternall death & the power of darknes: sende into our hartes thy spirit of truth, to work in vs a true, liuely, and stedfast faith, that the cleere light and brightnes of thy Gospel, the glozy of Christ, may shine vnto vs, and lighten our minds, that we may learne & vnderstande the wonderfull and vnspeakable riches of the mysterye of our redemption in Christ and by Christ. O Father of glory, giue vnto vs the spirit of wisdom, & bring vs into the true knowledge of this thy beloued sonne Je-

Christian praiers

us Chyiste, and the knowledge of thy selfe. Open and lighten the eyes of our mindes and vnderstandinge, that we may knowe what the hope is whereunto thou haste called vs, and how rich the glozy of thine inheritaunce is vpon thy sainctes, and the exceeding greatnes of thy power towards vs: that by true faith, by vnderstandinge and knowledge of thine eternall wysedome (which is Iesus Chyist) we may bee in dede as we are called, true Chyistians & vnfayned professoures of thy holy name, to worship thee in spirite and trueth, and to set forth the glozy of thy grace giuen vnto vs in Chyiste Iesu our Lord. Amen.

O deare father, write in oure hartes loue of thy lawe, hate to all sinne, thankfulness of hart, and continuall heate of thy holy spirite, for thy sonne Iesus Chyistes sake. To

whom

whom with thee and thy holy spi-
rite bee all honour, maiestie, glorie,
thanks, rule, empire and dominion
for euermore.

*A forme of thankesgiuing for
our redemption, and prayer for
the strength & encrease
of faith.*

Lord encrease our faith.

Luc. 17.

Eternall praise and thanks bee
giuen vnto thee, deare God and
Father of oure Lord Iesus
Christ, which hast blessed vs with
all spirituall blessinge in heauenly
thinges by Christ, in that thou hast
chose n vs in him before the founda-
tion of the world was layd, that we
shold be without blame before thee
through him: by whom we haue re-
demption thorough his blood, euen

Ephes. 1.

Q. iiii.

the

Christian prayers.

Rom. 8.

the forguenes of our sinnes: In whom, after we heard the worde of trueth, the Gospell of our saluation wherein we beleued, we were sealed with the holi spirit of promise, which is the earnest of our inheritaunce, which spirite hath and doth beare witnes vnto our spirites, that wee are thy children, and therefore cryeth in our hartes: Abba father. And thus (moste gracious father) when thou hast once giuen the earnest perrie of our saluation into our hartes, thou dost not repent of thy gift and calling, neyther wilt thou at any time breake thy couenaunt of grace and mercy in Christ thy sonnes merites, confirmed in vs by that seale and loue token. For what though wee bee weake in our beleefe, shall our vnbeleefe make thy promise of no effect? No, thou wilt alway be found true, but al men be liars. And

Rom. 3.

yet Lord, thou doest most graciously
behold and accept, be it neuer so lit-
tle a sparke of faith. we say therfore
and crye vnto thee wyth one that
swept and said: I beleue Lord, help
my vnbeliefe. Yea that little, bee it
neuer so little, is thy mere gifte also
(the which as thou hast begone: so
(most mercifull Lord) encrease the
same more and more, to the peace &
comfort of our conscience, and the
gloze of thy name, through Iesus
Christ. Amen.

Mat. 9.

*A thankesgiving to God for
his great benefites.*

Honour and praise bee giuen to
thee (O Lord God almighty)
most deare father of heauen, for
all thy mercies and louinge kynde-
nes shewed vnto vs, in that it hath
pleased thy gracious goodnes freely
and of thine owne accorde, to electe

D. iiii.

and

Christian prayers

and chose vs to saluation afore the
beginning of the worlde: and euen
like cōtinuall thanks be ginen vnto
thee, for creating vs after thine own
Image, for redeeming vs with the
precious blood of thy deare sonne
whē we were vtterly lost, for sanc-
tifying vs with thi holy spirit in the
reuelation and knowled ge of thy sa-
cred worde, for helping and succour-
ing vs in al our nede and necessity,
for sauing vs frō al daungers both of
body & soule, for cōforting vs so fa-
therly in all our troubles and afflic-
tions, for sparing vs so long and gi-
uing vs so large a time of repentāce
(These benefites (O most mercifull
father) like as we doe acknowledge
that wee haue receiued of thy onely
goodnes, euen so we besech thee for
thy deare son Iesus Christs sake,
to graunt vs alwaies thy holy spirit,
wherby we may cōtinually grow in
thank=

thankfulnes towards thee, be led in
to al truth, & cōsoorted in al aduersity

Strengthen our faith, O Lorde:
kindle it moze and moze in seruēt-
nes and loue towards thee and oure
neighbour s for thy sake. Suffer vs
not most deare father) to receiue thi
word any moze in vain, but graunt
vs alway the assistance of thy grace
and holy spirit, that in harte, word
and deed, we may sanctify and doe
worship to thy holy name: that wee
may helpe to amplifie and encrease
thy kingdome: and that whatsoeuer
thou sendest we may be hartely wel
content with thy good will & plea-
sure. Suffer vs not to lacke y thing
(O Father) without the which we
can not serue thee, but blesse thou so
all the workes of our handes, that
we may haue sufficient, and not to
bee chargeable, but rather helpfull
vnto other. Be mercifull, O Lord,

Halow-
ed be thy
name.

Thy
kyndom
come.

Thy will
be done

Giue vs
this day
&c.

Forgiue
vs. &c.

A. v.

vnto

Christian prayers

Lead vs
not into
tempta-
tion.
But deli-
uer vs.
frō euill.

unto our offences : and seeinge our
debt is great which thou hast forgi-
uen vs in Iesu Christ, make vs to
loue thee & our neighbours so much
the more. We thou (O father) our
captaine and defender in all tentati-
ons : hold thou vs by thy mercifull
hand, that we therby may be deliue-
red from all inconuenience, and end
our liues in the sanctifyinge and ho-
noring of thy name, through Iesus
Christ our Lord. Amen.

A prayer for true mortification.

O God my creator, preseruer and
ouerlastinge defendour, where
first in my creatiō I was made
like vnto thine own likenes: the de-
uill (alas) hath since by Adams fall
made me ougly, monstrous, and like
euil fauoured to himselfe. For what
are now Lord myne earthly mem-

bers, but (as thyne Apostle writeth: adultery, whoredome, uncleannes, vnnatural ludes, euill concupiscence, conetousnes (whitch is y^e worshipping of Idols) and such other, for the which thy wrath is wont to come vpon the childreⁿ of vndelief: Neuertheles, Lorde, of thy great mercy and goodnes, against this so great a mischief, a much greater remedy thy fatherly prouidence hath ordeyned: for thou hast sent Iesus Christ thy deare and onely naturall sonne into this world, the bale of misery, to lose the works of the Deuill, and to take away my sinnes.

Col. 3.

1. Iohn. 3.

Therefore Dathan hath now nothing to brag of, for through Christ al that beleue in thee and so become thy children, do ouercome the world the flesh and the deuill. And this is the victo^ry which ouercometh them all, euen our Faith. That Faith I

1. Iohn. 5.

Iohn 5.

Iohn. 3.

means

Christian prayers.

1. Iohn. 5.

Rom. 8.

Iohn. 14.

Iohn. 12.

meane which is persuaded that who
soever beleueth in Christe, shall not
perishe, but haue euertlasting lyfe.
That faith which beleueth the testi-
mony to be true which thou God &
father dost testify of thy son, so ma-
king thee no liar: and this is that te-
stimony, that thou hast given vs e-
ternal life. That faith which bele-
ueth that thou father, who raystedst
vp christ from death, shalt also que-
ken our mortal bodies through thy
holy spirite dwellinge in vs. That
Faith which beleueth it to be true
which thy sonne Christe affirmed
with a double oth, saying: Verely,
verely, I say vnto you, he that bele-
ueth in me, the workes that I doe,
the same shall he do, & greater workes
then these shall he doe, because I go
vnto my Father. And finally that
faith which beleueth, & now Christ
hath ben lift vpon the crosse, he shall

Drawe

drawe all thinges vnto him. This
faith (I say) is the victorie whiche
ouercometh our enemies, the deuil,
the world, and our flesh.

Thou therfore, deere father, which
hast promised to giue whatsoeuer I
shall aske in thy deare sonne Iesus
name, for thy great mercy and infal-
lible truthes sake, do now in me the
thing that he came for: loke in me the
workes of the deuil, and take away
my sinnes, I beseech thee: make sted-
fast my faith and confidence in thy
promised mercies and merciful pro-
mises: so that I assuredly beleeuing
in thee, maye haue (as thou promi-
sest) euerlasting life, & making thee
(deare God) no liar, maye beleue,
feele, and know in my hart and con-
science, that the same euerlasting life
is thy mere and free gifte vnto mee,
yea already of thy great goodnesse,
vndoubtedly giuen me, being now

John 14.

1. John. 5.

transla

Christian prayers.

translated from death to life.

Rom. 8.

Iohn. 1 4

Col. 3.

Of a thankes:lines wherof, Lord,
cause me now dayly to mortifye my
earthly members: yea. deare father,
with thy spirit which raised vp christ
from death, dwelleth within me, do
thou (who raisedst christ fro death)
quicken my mortall bodye through
thy spirit so dwelling in mee, I be-
seech thee: yea Lord Iesu, according
to thy promise (because thou art now
gone to thy father) make me worke
this wonderfull great worke that
thou speakest of. I meane, make me
being of my selfe but a lump of sinne
and a masser most ougly (as the vi-
ces whereon the members of my
earthly bodye are aboue declared to be
compact, do proue) make me, I say,
yet through thy grace, to hate, ab-
horre, flee, and subdue all adultrie,
whoredome: vncleanes, vnnaturall
lusts, euil concupiscence, vnezdinat

de

desires, wantonnes, tendernes, delicatenes, idlenes, drunkenes, gluttony, slothfulnes, distrust, dispayre, ignorance, weaknes, wilfulnes, idolatry, superstition, hipocrisy, heresy, error, sectes, variance, strife, wrath, envy, sleanders, lying, swearing, cursing, vainglorry, pride, couctousnes, theft, decept, flattery, and whatsoeuer elles, **O** Lord, fighteth oz rebelleth against thy holy spirit: and then (**O** Father) I will boast and make baūt against mine enemy the Deuill, that I haue done greater woorkes thā thy deare sonne Iesus dyd, at what time hee spake these wordes among the Jewes, because albeit he vanquished Sathan, yet inasmuch as hee himselfe was viterly without sinne, the victory seemed y more easie. But I to vanquish Sathan: being my self altogether sinfull, yea contrary to my most sinfull nature

Christian prayers

ture to subdue sinne, the deuill, and mine owne flesh. it seemeth a more victory and greater worke then the other: for the which neuerthelesse, I wil with all submission acknowledge vnto thy diuine maiestie, that the whole victory, Lord, in deede is thine, and thy holy spirite the beginner and finisher both of the will and the worke.

Now therefore (lord Iesu) strengthen me with thy grace and might, that thou mayst by me a most sinful wretch, drawe all these my earthly members and horrible vices before rehearsed, vnder my feete, that I may not only fight against the, but also subdue them, so that they maye al turne to the best for mee, as meet matter wher on I maye exercise my faith, poure forth my hartly prayer, and giue thee most hartly thanks for victory: wherby I may learne and

haue

Rom. 8.

Iohn. 12

haue experience that thou hast in me drawne all thinges vnto thez, in so much as thou thus Lord) of thy diuine power drawest both the deuill and the sinne that dwelleth in me, to set forth thy honor and glory. which thing for thy mercies sake, bring to passe, O God my creator, preseruer, and eyerlasting defender.

*A meditation for the exercise
of true mortification.*

He that wil be ready in weigh-
tie matters to denie his owne
will, and to bee obedient to the
will of God, the same had neede to
accustome himselfe to denie his de-
sires in matters of lesse weight, and
to exercise mortification of his owne
will in trifles. For if that our affec-
tions by this dayly custome bee not
(as it were) halfe slaine, surely, sure-
ly. When the plunge shall come, wee

Christian prayers

shall finde the more to doe. If wee can not watch with christ one hour, (as he saith to Peter) we vndoubtedly can much lesse goe to death with him. wherefore, that in great tentations we maye be ready to saue with Christ: not my will but thy will be done (forasmuch) as this commonly commeth not to passe but where the rootes of our lustes by thy grace, deare Father, are almost rotten and rooted out by a dayly deniall of that they desire) I humbly beseech thee for Christes sake to helpe me herin.

First, pardon me my cherishinge, and (as it were) watering of myne affections, obeying them in their desires and superfluous desires: whether thorough, in that they haue taken deepe roote, and are so liuely in mee. I secondly doe beseeche thee to pull them vp by the rootes out of my heart, and so hencefoorth to order me

that

that I mape continually accustom
my selfe to weaken the principall
root, that the by rootes and braun-
ches may lose al their power. Graunt
me (I beseech thee) that thy grace
may dayly mortifie my concupiscence
of pleasure in thynges, that is, of
wealth, riches, glozy, libertie, fauo:
of men, meates, drinckes, apparell,
ease, yea and life it selfe, that the hor-
ror and impaciency of more greivous
thynges mape bee weakened, and I
made more patient in aduersitie.

whereunto I further desire and
pray thy goodnes, deare father, that
thou wilt adde this: namely that I
maye for ever become obedient and
readye to doe thy good wyll in all
thyngs, hartely and willingly to serue
thee, and doe whatsoeuer may please
thee. For doubtlesse although we ac-
custom our selues in the pleasant
thynges of this life to a mortification

Christian prayers.

and deniall of our selues, yet we shall
finde enough to doe when more bit-
ter and weighty crosses come. For
if thy sonne our sauour (euer wont
to obey thy good will) prayed so har-
tely and often. For my will but thy
will be done (whereby hee declareth
himselfe to be very man) how can it
be but we, whose nature is corrupt
not one y in natiuitie, but in the rest
of our whole lyfe also, shall find both
our hands full in great and greuous
tentations, wholly to resigne our
selues vnto thee?

Graunt therefore, deare Father,
for thy Chzist es sake, to mee a most
miserable wretch thy grace and spi-
rite to be effectuall in me, that by
I may accustome my selfe to deny
my will in more easie and pleasant
thinges of this life, that when neede
shalbe, I may come vnto thee with
a resigned will alwaies stedfastly ex-
pecting

pecting thy mercy, and in the meane
season, continually obeying thee with
readines & willingness, doing what
soeuer may most please thee through
Christ our lord, which liueth with
thee. &c.

*A meditation of the comming
of Christ to iudgement, and of
the reward both of the
faithfull and vn-
faithfull.*

O Lord Iesus Christ the sonne
of the euerliuing God, by whom
all things were made, are ruled
and gouerned, as of thy loue for our
redemption thou diddest not disdain
to be our mediator, and to take vpon
thee our nature in the wombe of a
virgin purely and without sinne, by
the operation of the holy spirite, that
both thou mightest in thine own per-
son wonderfully beautifie and exalt

Christian prayers

our nature, and woork the same in
vs also, first atolishing the guiltinesse
of sinne by remission. then sinne it
selfe by death: and last of all death by
raping vp agayne these our bodies
that th. y may be like to thine owne
glorious and immortall tobie, accor-
dinge to the power wherewith thou
art hable to subiect all thinges vnto
thee: as (I say) of thy loue for our
redemption thou becomest man, and
that most poore and afflicted vpon
earth by the space of thre end thre
yeares at the least, in most humilitie
and paidst the price of our ransome
by thy most bitter death and passion,
(for the which I most hartely geue
thanks to thee:) so of the same thy
loue towardes vs, in thy good time
thou wilt come againe in the cloudes
of heauen with power & great glory
with flaming fire, with thousandes
of saines, with Angels of thy power,

with a mightie crye, shoute of an Archangell, and blast of a Trumpe, suddenly as a lightning which shineth from the East, &c. When men thinke leaste, even as a theefe in the night, when men bee a sleepe, thou wilt so come, I saye, thus sodainely in the twinklinge of an eye, all men that ever haue bene, bee, or shalbe, wryth women and childzen, appearing before thy tribunall seate, to render an account of all thinges which they haue thought, spoken, and done against the lawe, openly and before all Angels, saints, and diuels, and so to receiue the iust reward of thy benygance if they haue not repented and obeyed thy gosueill, and so depart from thee to the Deuil and his angels and all the wicked which ever haue bene, or shalbe, into hell fire, which is inquenchable and of paynes intolerable, caselesse, endlesse, hopelesse, cruē

Math. 24

Math. 14

Christian prayers

from the face of thy glorious and mightie power.

But if they haue repented and beleued thy Gospel: if they be found watching with their lampes, a oyle in their hand: if they be found ready appareled with the wedding garment of innocencie, if they haue not hardened their hartes and hoarded vp the treasure of thy vengeance in the daye of wrath to bee reuealed, but haue vsed the tyme of grace, the acceptable tyme, the tyme of saluation, that is, the tyme of this life in the which thou stretchest out thy hande and spreadest thine armes, callinge & crying vnto vs to come vnto thee which art meeke in hart and lowly, for thou wilt ease all that labor and are heauie laden, if they haue visited the sicke and prisoners, comforted the comfortlesse, fedde the hungry, clothed the naked, lodged the har-

borlesse

bolesse : if they haue not loden their
harte with gluttony and surfeiting
& carelesnesse of this life: if they haue
not digged and hid their talēt in the
ground doing no good therewith, but
haue ben faithfull to occupy thy gifts
to thy glory & here washed their gar-
ments in thy blood by hartie repen-
tance: then shall thy angels gather
them together, not as the wicked
which shalbe collected as fagottes
& cast into the fire, but as the good
wheate that is gathered into thy
barn: then shall they bee caught vp
to meete thee in the cloudes: then
shall their corruptible body put on
incorruption, then shall they be endu-
ed with immortalitie & glory, then
shall they be with thee, and go whi-
ther thou goest: then shall they heare
Come blessed of my Father, possesse
the kingdome prepared for you from
the beginning, &c. then shall they be

Christian prayers

set on seates of maiestie iudging the
whole world: then shall they raigne
with thee for euer: then shall God be
all in all with them and to them: then
shall they enter and enherite heauen-
ly Ierusalem, and the glorious rest-
full land of Canaan, where it is al-
wayes daye and neuer night, where
is no maner of weeping, teares, in-
firmities, hunger, colde, sicknesse, en-
uie, malice, nor sinne: but alwayes
ioye without sorowe, mirth without
measure, pleasure without payne,
beauenly harmony, moste pleasaunt
melodie, saying and singing: Holy,
holp, holp, Lord God of hostes, &c.

Finally, the eye hath not seene, the
eare hath not heard, nor yet hath it
entred into the hart of man that they
shall: then enherite and possesse surely
eternall life, although here they be tormen-
ted, pynned, solicited of Sathan,
tempted of the flesh: and entangled

With

with the world, wherethrough they
are enforced to crie : thy kyngdome
come : Come Lord Iesu. &c.

How amiable are thy tabernacles:
Like as the heart desireth the water
brookes, &c. Now let thy seruante de-
part in peace. I desire to be dissolued
and to be with Christ we mourne
in our selues, waiping for the deliue-
rance of our bodies, &c. Oh grati-
ous Lord: when shall I finde such
mercy with thee, that I may repent,
belue, hope, & looke for these things,
with the full fruition of thine hea-
uently ioyes, which thou hast prepa-
red for al them that feare thee, and so
rest with thee for evermore J. B.

Apo. 22.

Psal. 42.

Rom. 8.

*A meditation of the life ever-
lasting. the place where it is,
and the incomparable
ioyes thereof.*

The

Christian prayers

That there is an euerlasting life none will denie but such as will denie God. For if he be true and iust (which he must needs be, or else he is not God) then can there not be but an eternall life. That hee hath both spoken it, and promised it in Math. 25. 1. Cor. 13. Heb. 4. 11. 12. 1 Pet. 1. it plainly appeareth, and elsewhere in very many places. So that to denye an euerlasting life, is to denie God, to denie Christ and all that euer he did, also to deny all pietie and religion, to condemne of foolishnes, all good men, martyrs, confessors, euangelistes, prophetes, patriarches. Finally the deniall of eternall life, is nothing else but a deniall of the immortalitie of the soule, and so a plaine making of man nothing better then beasts. If it be so, let vs then eate and drinke, for to morrow we shall die. Lord preserve vs from

this Saduicall and Epicuriall impietie, and graunt vs for thy mercie sake, deare God, that wee may be assuredly perswaded that there is in deede an eternall life, and blisse with thee for them that put their trust in thee: amongst whom accompt mee for thy mercies sake.

Agayne, this eternall life and the place appoynted for them that be thy seruants, all men doe graunt to bee with thee: Albeit they do not thinke that because thou art euery where, therfore eternall life is euery where for they by thy word doe knowe, that in as muche as no man can see thee and liue, this eternall life and thy blessed presence is most pleasant and had in fruition, after in another world, wherunto by corporall death they do depart and are translated to a place aboue them, wher thou dweldest in a light wherunto no man can

VVhere
this eter-
nall lyfe
is.

John. 4.

2. Tim. 6.

ap=

Christian prayers .

Ioh. 17.

AA. 17

approche. Abrahams boſome (they
reade) was aboue, as the place for
the wicked was alow and beneath:
Isaiah was caught vp into heauen,
& thy deare sonne our Saviour prai-
ed that where he is, those also might
be which thou haddest giuen him, &
might see his glory. Now he (deare
Father) we learne by thy spirit, was
ascended and taken vp in his verbe
bodie into heauen, whither Stephen
looked vp and sawe thy Christ stand-
ing on thy right hand : to whom
he prayed : Oh Lord Iesu, receiue
my spirit. Graunt, I beseech thee,
gracious God and Father, that I
may haue a cleane heart, more and
more to see thee, and so in spirit to see
and looke often vpon this place: whi-
ther bring me at the length in bodie
also, I humbly pray thee.

Now, what a thing this euer-
lasting life is, no man is habile to con-

ceper

cept, much lesse hable to vtter: For
the peace of God, which is eternall
life, passeth all vnderstanding. The
eye hath not seene, the eare hath not
heard, neyther can mans hart con-
ceiue those things which thou (dear
God) hast prepared for them that
loue thee. what soeuer therefore can
be spoken or imagined of thy kyng-
dome, of the ciuilities, ioy and felicity
of the same, is nothing in compari-
son, as we may see by thy prophets:
which (because they could not other-
wise) vnder corporall things, haue
shadowed the same. So that the con-
fidence of eternall life, what a thing
it is, can in no wise be told.

1. Cor. 2.

Howbeit some what wee may
be brought into some sight of it by
earthly thinges, to thinke on this
sort. If God hath given here so ma-
ny thinges in a straunge place, how
many are the great good thinges that
be

VVhat
know-
ledge
may bee
had in

Christian prayers.

this life
of the
lyfe eue
lasting

be at home? If in a prison are so many mercies, howe many are they in the Palace? If the wicked haue so many benefites, what is the store prepared for thy seruants, oh Lord? If thy children finde such comfortes in the day of teares and mourning, what shall they finde in the day of the marriage? If with beastes men being haue the vse of so innumerable blessings, oh how many are the blessings which they shall enioy with thy angelles, and with thy selfe (O deare God) when they shall see thee and haue the fruition of thee, in which is fulnes without lothing of all good and faire things, so that nothing can be more desired, and that for euer more.

This thy children do not so see as they now beleue it: I say that euen in their lodges they shall see it for euer, as Job sayd. They beleue that

Iob. 19.

they

they shall see thee, and their owne
 eyes behold thee, when these our cor-
 porall eyes, our bodies being raised,
 shall do their duties. Such a know-
 ledge of thee they beleue to haue, as
 shall not be only intellectuall and by
 faith, as nowe it is, but euen a full
 sight and fruition, yea a coniunction
 and fellowship with thee. Now they
 see but as in a glasse, euen in a darke
 speaking, but then they shall see thee
 face to face. For faith, though it be y^e
 substance of things hoped for, and a
 certaine dark sight of thee yit it may
 not be compared to the rewardes of
 faith and glorious sight which we
 shall see in the life to come, whē fayth
 and hope shall cease.

1. Cor. 15.

Hebr. 11.

1. Ioh. 13.

Now thy children know that they
 be thy sonnes, though it yet appere
 not what they shalbe. we know (say
 they) that when our Christ God, a
 man shall appere, then shall we be

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like vnto him, for wee shall see him
euen as he is. Oh great prerogative
to see Christ as hee is. which is not
to be considered so much for the man
hode, as for the Godhead itselfe: as
Paule doth also write, that where
all things are subiect vnto the Son,
then shall hee bee subiecte vnto thee,
deare Father, also, that God maye
be all in all. And therfore Christ our
saviour prayed for vs, that we might
know thee the onely true God: Now
that our Christe thy Sonne is now
with thee the true, coequall, and sub-
stantiall God, but that wee might
know how that after the iudgement
such a misterie of his Mediatorship
shall not bee in heauen, as is now
in earth.

Then thou blessed Trinitie, God
the Father, God the Sonne, and
God the holy Ghost that be all in all:
thou shalt be the ende of our desires:

the

thou shalt be looked vpon without
ende: thou shalt bee loued without
lothing, thou shalt bee praysed with-
out wearines. Although lothsomnes
be wont to followe fulnes, yet oure
fulnes in the contemplation of thy
pleasures shall bring with it no kind
at all of lothsomnesse. Satietye of
ioyes shalbe in the beholding of thee.
Pleasures are on thy right hande for
euer. wec shalbe satisfied when wee
aryse after thine Image, I meane in
the resurrection.

Psal. 16.

O deare Father, shew thy self vn
to vs, and wee aske no more. O
graunt vs with thy saintes in euer-
lasting lyfe, to prayse with perpetual
prayses thy holy name. Happy then
and happye agayne were we, if that
day were come that we might singe
with thy Angels, Elders, and innum-
erable thousands, a newe song and
say: thou Christe Iesu which wast

Apo. 5.

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slaine, are worthy to receyue power and riches, and wisdom, and strength, and honor, and glory, and blessing.

In this blessed lyfe all kinde of maladies, grifes, sorowes, & euils be farre away, and all full of all kind of mirth, ioy, and pleasure. Oh that we might see now a little with saint Iohn that holy citie new Ierusalem descending from heauen, prepared of God as a bride trimmed for hir husband. Oh that we might now something heare the great voyce speaking out of the throne: beholde the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and hee shall be vnto them their God: he will wyipe away all teares from their eyes and death shalke no more, nor weeping, nor crying, nor sorowe, for the former thinges are gone.

J. 26.

Am

*An other meditation of the
blissed state and felicitie of
the life to come.*

This bodie is but a prison, wher-
in the soule is kept, and that ve-
rily not beautifull nor bright,
but most foule and darke, disquiete,
trayle, and filled vp with muche
bermine and venemous vipers (I
meane it concerning our affections)
standing in an aire most vnholosome,
a prospect moste lothsome, if a man
consider the excrements of it by the
eyes, nose, mouth, eares, handes,
feete, and all the other partes. So
that no Bocardo, no Little ease, no
dungeon, no Bishops prison, no gate
house, no linke, no pit may bee com-
red in any poynt to be so euil a prison
for the body, as the body is for and of
the soule, wherthroughe the children
of God haue bene occasioned to crie

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and lament their long being in it.

Rom. 7.

O h saith David, howe long shall I lye in this prison? O h wretch that I am, sayeth Paule, who shall deliuer mee out of this bodye of sinne? whiche is an heauye burden too the soule, as the wylse man sayeth. And therfore the godlie crye: now let thy seruant depart in peace. O h that I

Luc. 2.

were dissolued and had putte of this earthly and frayll tabernacle. Take mee vnto thee, and bringe my Soule out of this prison, that it may giue thanks vnto thee, O Lorde. For so longe as we bee in this bodie, we cannot see the Lorde: yea it is as an heauye habitation, and depresseth downe soze the Spirite from the familiaritie which it else shoulde haue with God.

Psal. 143.

This world and lyfe is an exile, a vale of miserie, a wilderness, of it selfe being voyde of all vertues and

necessaries for eternall life, full of
 enemies, sorowes, sighinges, sob-
 binges, groninges, miseries, &c. In
 danger to hunger, cold, heate, thirst
 sores, sickness, tentations, trouble,
 death, and innumerable calamities,
 being momentany, shorke, unstable,
 and nothing but vayne, and therefore
 is compared too a warfare, a wo-
 mans trauayle, a shadowe, a smoke,
 a vapor, a worde, a stozme, a tem-
 pest, in the which Gods people feele
 great molestations, griefes, & trou-
 bles, now of Satian himselfe, nowe
 of the worlde, nowe of their owne
 flesh, & that so wonderfully, diuersly,
 dangerously, and contrarily, that
 they are enforced to crye: Oh Lord,
 when shall wee come & appeare bee-
 fore thee? when shall this miserie
 ende? when shall we be deliuered out
 of this vale of miserie: out of this
 wilderness: out of these continuall

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afflictions & most perillous Seas.

But where thou art (Lorde and deare Father of mercye) there is not onely no ppyson, no doloures, no sorrowe, no sighinges, no teares, no sicknesse, no hunger, no heate, no colde, no payne, no temptations, no displeasure, no malice, no pride, no uncleannesse, no contention, no tormentes, no hozroz, no sinne, no filth, no striche, no dearth, no death, no weeping, no teares, no miserie, no mischiese. There is (I saye) not onely no such thinge or any euill, noysome, or displeasaunt thing, but all liberte, all light, all pleasantnes, all ioy, reioysinge, myzth, pleasure, health, wealth, riches, glory, power, treasure, honour, triumph, comfort, solace, loue, vnitie, peace, concord, wisdomie, vertue, melodye, nickeenesse, felicitie, beatitude, and all that euer can bee wished or

desired, in mosse securitie, eternitie,
 & perpetuallie that may bee thought,
 not onely of man, but of Angelles
 and Archangelles, yea aboue all
 thoughtes. The eye hath not seene
 the like, the eare hath not hearde. 1. Cor. 2.
 nor no heart is hable to conceiue in
 any poynt, any parte of the blissefull
 creaturde which is with thee, most
 deare God and Father, most deare
 Lord and Sauour, most gracious
 good God and comforter.

where thou art, O blessed God,
 the Archangels, Angelles, thrones,
 powers, Dominations, cherubins,
 Seraphins, Patriarkes, Prophets,
 Apostles, Martyrs, Virgins, Con-
 fessours, and righteous spirits cease
 not to sing night and daye: Holy,
 Holy, Holy, Lord God of hostes. Apo. 4.
 Honour, maiestie, glory, power, em-
 pire, and dominion bee vnto thee,
 Oh God the Creatour, Oh Lord Apo. 1.

S. v. Iesu

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Iesu the Redeemer, Oh holy spirit
the comforter.

Psal. 84.

In recoꝛdation of this, O howe
thy childeꝛen reioyce: howe contemne
they the pleasures of this worlde:
Howe little esteeme they any corpo-
rall greefe or shame: how desire they
to be with thee: how amiable are thy
tabernacles, Oh Lorde G D D of
hostes, say they: My Soule hath a
desire to enter into the Courtes of
the Lorde: my harte and my Soule
reioyseth in the liuinge God: blessed
are they that dwell in thy house, they
that may alwayes bee prayling thee.
For one day in thy Courts is better
then a thousande elsewhere. I had
rather bee a doꝛe keeper in the house
of my G D D, then too dwell in the
tentes of vngodlinesse, for the Lorde
God is a light and defence. And a-
gayne, Like as the hart desireth the
water brookes, so longeth my soule

Psal. 24.

after

after thee, O God. My Soule is a
thirst for God, yea even for the li- Psal. 63.
uing God. When shall I come too
appeare before the presence of God?
My soule thirsteth for thee, my flesh
also longeth after thee in a barren &
dry land where no water is.

They (thy children I meane O
Lorde) desire the daye of that their Apo. 22.
redemption. Still they crye, let thy Phil. 3.
kingdome come. They crye, come
Lorde Iesus: They lifte vpp their
heades looking for thy appearing, oh
Lorde, which will make their vyle
bodie lyke to thynne owne glorious &
immortall bodie: For when thou
shalt appeare, they shalbe like vnto
thee. Thy Angels will gather them
together, and they shall meete thee
in the cloudes and be alwayes with
thee. They shall heare this ioyefull
voyce: Come yee blessed; of my Fa-
ther. possesse the kingdome prepa-

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Math. 13.

red for you from the beginning.

Apo. 7.

Then shall they bee like to the Angelles. Then shall they bee like vnto the Sunne in thy kyngdome. Then shall they haue Crownes of glozy, and bee endewd with whyte garments of innocencie and righteousness, hauing palmes of victorie in their handes. Oh happie is hee that maye but see that immortall and incorruptible inheritaunce which they shal enioy for euer more. Amen. J. B.

A meditation of the presence of God.

There is nothinge that maketh more to true Godlynesse of lyfe, then the perswasion of thy presence (deare Father) & that nothing is hid fro thee, but all to thee is open & naked, euen our very thoughtes, which one day thou wilt reueale and open, either to our prayse or punish-

ment

ment in this lyfe: as thou didst Da-
uids faultes which he did secrete y,
1. Bez. 12. 02. in the lyfe to come,
Math. 25. for nothing is so hid that
shall not bee reuealed. Therefore
th the Prophet saye: woe to them
that keepe secret their thoughtes, to
hyde their counsell from the Lorde,
and doe their woorkes in darkenesse
saying, who seeth vs?

Graunt to me therfore deare God,
mercy for all my sinnes, especialy
my hyd and cloe sinnes. Enter not
into iudgement wyth mee, I hum-
bly beseeche thee, geue mee to beleue
truly in thy Christ, that I neuer
come into iudgement for them, & that
wyth Dauid I might so reueale
them vnto thee, that thou wouldest
in thy great mercie couer them. And
graunt further, that henceforth I
may alwayes thinke my selfe con-
tinually conuersant before thee, so
that

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that if I do wel, I need not to passe
of the publishing of it, as hypocrites
doe: If I thinke or doe any euil, I
may forthwith knowe that the same
shall not alwayes be hyd from men.
Graunt mee that I maye alwayes
haue in minde that daye wherein the
hid workes of darknes shall be illu-
minated, and also thy sentence of the
sonne, that nothing is so secret which
shall not be reuealed. So in trouble
and wrong, I shall finde comfort, &
otherwyse be kept through thy grace
from euil, which doe thou worke I
humbly beseeche thee for Chrystes
sake. Amen. J. B.

A meditation of the prouidence of God.

God wor
keth all
in al mer

This ought to bee vnto vs moste
certayne, that nothing is done
without thy prouidence (De
A orde) that is, that nothing is done

bee it good or bad, sweete or souer,
 but by thy knowledg, that is, by
 thy will, wisdom and ordinance,
 (for all these knowledge both com-
 prehend in it) as by thy holy worde
 we are taught in many places, that
 euen the life of a sparowe is not with-
 out thy will, nor any libertie or pow-
 er vpon a poore creature haue all the devils
 in hell, but by thy appointment and
 will: which will we alwayes must
 beleue most assuredly too bee all iust
 and good, howe soeuer otherwys it
 seeme vnto vs: for thou art marue-
 lous and not comprehensible in thy
 wayes, and holy in all thy strokes.

But herunto it is necessary also
 for vs to know no lesse certainly,
 that though all thinges bee done by
 thy prouidence, yet the same prou-
 idence hath many and diuers meanes
 to worke by, which meanes beeing
 continued, thy prouidence is con-

uelously
 iustly, &
 holily.

Mat 10.

Mat. 8.

God wor-
 keth by
 meanes,
 without
 meanes,
 and a-
 gainst
 meanes.

tenis

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temned also. As for example : meate is a meane to serue thy prouidence for the preservation of health and life here, so that he which contemneth to eate because thy prouidence is certaine and vnfalible, the same contemneth thy prouidence.

In deede if it were so that meate coude not be had, then should we not tye thy prouidence to this meane, but make it free as thou arte free, that is, that without meate thou canst helpe and giue health and life, for it is not of any neede that thou belest any instrument or meane to serue thy prouidence. Thy power & wisdom is infinite, and therefore should we hang on thy prouidence, euen when all is cleane agaynst vs. But for our erudition & infirmities sake, it hath pleased thee by meanes of worke and dralle wpyth vs here, to exercise vs in obedience, and becom

we cannot else (so great is our corruption) sustayne thy naked & bare presence.

Graunt me therfore deare father I humbly beseech thee for Christes sake, that as I some thinge nowe knowe these things, so I maye vse this knowledge to my comfort and commoditie in thee: that is, graunt that in what state so euer I bee, I may not doubt but the same doeth come to mee by thy moste iust ordinance: yea by thy mercifull ordinance: for as thou art iust, so art thou mercifull, yea thy mercy is aboue al thy workes. And by this knowledge, grant me & I may haile my self to obey thee, and looke for thy helpe in time conuenient, not onely when I haue meanes by which thou mayest work, and art so accustomed to do: but also when I haue no meanes but am destitute thereof, pra when

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all meanes bee directly and cleane
against mee: graunt I praye that I
may yett stil hang vpon thee and thy
mercies, for bestowing of a fatherly
care in thy good time.

Againe, least I should contemne
thy providence, or presume vpon it
by vncombing those thinges which
thou hast coupled together, preserve
me from neglecting thy ordinary and
lawfull meanes in all my needs, so
that I may have thee & with good
conscience vse them, althoughe I
know thy providence be not tyed to
them: farther then pleaseth thee: &
graunt that I may with diligence
reuerence, and thankfulness, vse
them, and thereto my diligence, wis-
dom, & industrie in all thinges lawfull
to serue theroy thy providence, if it
so please thee: howe be it so that I
hang in no parte on the meanes or
on my diligence, wisdom, and in-
du-

dustry, but only on thy prouidence:
 which more and more perswade me
 to be altogether fatherly and good,
 how farre so euer otherwise it ap=
 peare and seme, yea or is felt of me.
 By this I beeing preserved from
 negligence on my behalfe, & dispaire
 or murmuring towards thee, shall
 become diligent & patient thorough
 thy merits and alone grace: whych
 giue & encrease in me, to the prayse
 of thy holy name for euer, through
 Iesus Christ our Lorde and onely
 Saviour Amen. J.B.

*A meditation of Gods pow=
 er, beautie, goodnes. &c.*

BEcause thou lord woldest haue
 vs to loue thee, not only dost &
 will, entice, allure, and prouoke
 vs, but also dost commaund vs so to
 doe, promising thy selfe vnto such as
 loue thee, and threatening vs wth

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damnatio if we do otherwise. wher
by wee may see both our great cor-
ruption & naughtines, & also thine
exceeding great mercy towards vs.

First, concerning our corruption
and naughtines what a thing it is,
that power, riches, authoritie, beau-
ty, goodnes, liberality, truth, iustice
(all which thou art good Lord)
can not moue vs to loue thee, what
soeuer thinges we see saye, good,
wise mighty, are but euen sparkels
of that power, beauty, goodnes, wis-
dome which thou art. For to thee
and thou mightest declare thy ri-
ches, beauty, power, wisdom, good-
nes &c thou hast not only made, but
stil dost conserue all creatures to be
(as Dauid saith of the heauens) de-
clarers & setters forth of thy glory,
and as a book to teach vs to know
thee.

How saye thou art, the beauty of

the

the Sunne, Moone, starres, light, flowers, riuers, fieldes, hilles, birds, beastes, men, and all creatures, yea the goodly shape and forme of the whole world doth declare.

How mighty thou arte, wee are taught by the creatiō of this world euen of nought, by gouerning the same, by punishing & wicked nughty Giants therof: by ouertozowing their deuises, by repressing & rages of the Sea within hir boundes, by stormes, rēpestes and fires. These and such like declare vnto vs thyne inuisible, almighty & terrible power wherely thou subduest all thinges vnto thee,

How rich thou art, this world, thy great & infinit treasure house doeth well declare. What plenty is there not only of things, but also of euery kind of things: yea how dost thou perely & daily multiply these kinds?

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How many seedes doest thou make
of one seed: yea what great increase
doest thou bring it vnto? These can
not but put vs in remembrance of
the exceeding riches that thou hast.
For if to thine enemies which loue
thee not (as the wiske part in this
world be) if to them thou giuest so
plentifully thy riches here, what
shail we thinke that with thy selfe
thou hast layed by for thy friends?

How good thou art, al creatures
generally & particularly do teach.
What creature is there in y^e world
which thou hast not made for our
commoditie? I wil not say howe y^e
thou mightest haue made vs crea-
tures without sense or reason, if thou
haddest would. But amongst all
things, none doeth so teach vs thy
great loue towards vs, as doth the
death of thy most dearely beloued
sonne, who suffered the paynes and

terrors

terrors thereof, yea and of hell it self,
for our sakes. If this thy loue had
ben but a small loue, it wou'de ne-
uer haue lasted so long, nor Christ
should neuer haue died. J 26.

Iohn. 15.

*A meditation concerning the so-
ber vbiage of the body that it may
be subiect and obedient
to the soule.*

THIS our body which God hath
made to bee the tabernacle and
mansions of the soule for this life
if we considered accordingly, wee
could not but vse it otherwile then
wee do, that is, we should vse it for
the soules sake being y^e guest therof,
and not for the body it selfe. and so
should it be serued in things to helpe
but not to hinder the soule. A ser-
uant it is, & therefore it ought to o-
bey to serue the soule, that the soule
might serue God, not as the bodye

¶ Will,

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will, neither as the soule it selfe will, but as God will, whose will we should learne to knowe, and behaue our selues thereafter. The whiche thing to obserue, is hard for vs now by reason of sinne which hath gotten a mansion house in our bodies, and dwelleth in vs as doth y^e soule. To the which sinne I meane) we are altogether of our selues enclined, because we naturally are sinners and bozne in sinne, by reason wherof we are ready as seruants of sinne, & to bide our bodies accordingly, making the soule to sitte at reward, & pamperinge v^p the seruāt to our shame.

Wh therfore, good Lord) that it would please thee to open this gear vnto mee, & to giue me eyes to consider effectually this my toope what it is, name y^e a seruant lent for the while to idiozne in and serue thee in this life: for it is by reason of sinne

that

that hath his dwelling ther, become
now to the soule nothing else but a
prison, & that most strait, vyle, stin-
king, filthy, & therfore in danger of
miseries, to many in al ages times
and places, till death haue turned it
to dust whereof it came & whither
it shall returne, that the soule maye
returne to thee frō whence it came,
vntill the day of iudgemēt come, in
the which thou wilt rayse vp that
bodye, that then it may be partaker
with the soule, and the soule with it
inseparably of weale or woe, accor-
ding to that is don in a by the same
body here now in earth.

Oh that I could consider often
and hartely these things, the should
I not pāper by this body to obeye
it, but byble it that it might obey I
soule: then should I see the paine it
putteth my soule vnto by reason of
sinne and prouocation to all euill, &

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continually desire the dissolution of it with Paule, and the deliuerance frō it as much) as euer did prisoner his deliuerance out of prison: for al-
onely by it the deuil hath a doore to tempt and so to hurt mee. In it I am kept from thy presence, & thou from being so conuerfant with mee as els thou wouldest bee. By it I am restrayned from the sense & feeling of all the ioyes and comfortes (in manner) which are to be take as ioyes and comfortes in deede. If it were dissolved and I out of it, then could Sathe no more hurt me, then wouldest thou speake with me face to face: then the conflictinge tyme were at an end: then sorrow would cease and ioye would encrease, and I shuld enter into inestimable rest. Oh that I could consider this accordingly.

J. B.

In

An other meditation concerning the sober vsage of the body and pleasures in this life.

The beginning of all euill in our kinde of liuing springeth out of the deppauation & corruptnesse of our iudgement, because our wyl alwayes followeth y^e which reason iudgeth to be followed. Now, that which euery man taketh too bee friendly and agreeinge to his nature, the same doth hee iudge necessarily to bee good for him, and to be desired. This is meate, drinke, apparel, riches, fauor, dignitie, rule, knowledge, & such like, because they are thought good and agreeing eyther to, the body or to y^e minde, or to both, for they helpe either to the cōseruation or to the pleasure of man, accounted of euery one amongst

GOOD

Christian prayers

good things.

Howeuer such is the weaknes of our wit on the one part, & the blindnes, and to much rage of our lustes on the other part, that we being left to our selues, can not but in the desire of things which we iudge good and agreeing to our nature, by the iudgement of our senses and reason, we cannot (I say) but overpasse & bounde wherby they might be profitable vnto vs, & so we make them hurtfull vnto vs, which of themselves are ordeyned for our health. what is more necessary then meate and drinke, or more agreeing to nature: but yet how few be ther which doe not hurt themselves by them. In like maner it goeth with riches estimation, friends, learning &c. yea although we bee in these most temperate yet when there wanteth the spirite our regeneratoz, wee are so

downed

downed in them, that wee vtterly neglect to lift vp our mindes to the good pleasure of God, to the end we might imitate and follow God our maker by yeelding our selues ouer, fully to vse his gifts to the common & priuate vtilitie of our neighbours,

But now, God only is life and eternitie, and can not but demaunde of vs his handy worke, & we should render our selues and al we haue to the end wherefore we were made, that is, to resemble for our portion, his goodnes, as they which be nothing els but witneses and instruments of his mercy: So that when we wholly doe naturally strue against that kynd of life whereto he hath created vs, by seeking alwaies our selues, what other thing ought to ensue, but that he should again bestow vs and take away his notable gifts, wherewith he therfore endued

vs

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vs that by all kind of wel doing we
shuld resemble his image: yea what
other thing may ensue but that hee
should leaue vs, and that eternally:
that we might feele and by experi-
ence proue howe bitter a thing it is
to leaue the Lord in Whome is all
godnes, oh that I might therefore
find such fauour in thy sight (deare
Father) that thou wouldest worke
in me by thy holy spirit, a tru know-
ledge of al good thinges, and harpe-
loue to the same, through Christ
Iesus our Lorde and onely Sau-
our. Amen. J.B.

A meditation of death, and the commodities

of this liuery.

What other thing do we delyt
in this present life, but that
sinne vpon sinne, a hound to
trespasse vpon trespasse: so that this

day

day is worse alwayes the yesterday
increasing as dayes, so sinnes, &
therefore thy indignatiō, good Lord
against vs: but when we shal be let
go out of the prison of this bodye, &
so taken into thy blessed companie,
then shall we be in most safety of im-
mortalitie and saluation, then shall
come vnto vs no sickness, no neede,
no payne, no kind of euill to soule or
body, but whatioeuer good we can
wish, that shall we haue, and what
euer we loth, shalbe farre from
vs. O deare Father, that wee had
faith to behold these thinges accor-
dingly. Oh that our hartes were
persuaded thereof, & our affections
inflamed with the desire of them.
Then should we liue in longing for
that which now we moste loth. O
helpe vs, & graunt that we bringe
ignorant of thinges to come, and of
the tyme of our death. Which to thee

Christian prayers.

is certaine) may so liue & finish our iourney here, that we may be readie and then depart whē our departing may make most to thy glozy, & our comfort through Christ.

What is this life but a smo'ce, a vapour, a shadowe; a warfare, a bubble of water, a woord, grasse, a flower: That thou shalt die it is most certaine, but the time no man can tell when. The longer in this life thou dost remaine, & more thou sinnest: which wyll turne to thy more paine. By cogitation of death our mindes be often (in a maner oppressed with darknesse, because we do but remember the night of & body, forgetting the light of the mind, and of the resurrection,

Hereto remember the good things that after this life shall ensue with out swauering, in certaintie of faith, & so shal & passage of death be more

desired. It is like a sayling ouer the
 sea to thy home and countrey: it is
 like a medicine or purgation to the
 health of soule & body: it is the best
 Physition: It is like to a womans
 trauayle. For as the child being de-
 liuered, cometh into a more large
 place, than the womb wherin it did
 lie before, so thy soule being deliue-
 red out of the body, cometh into a
 much more larger and sayner place,
 euen into heauen. J.B.

*A meditation vpon the
 passion of our Saviour
 Iesus Christ.*

O Lorde Iesus Chryste, the
 Sonne of the euerliuinge God,
 by whom all things were made
 & be ruled & gouerned: thou the li-
 uely Image of the substance of the
 father, the eternall wisdom of

Christian prayers.

god, the brightnes of his glory, god of God, light of light, coequall, coeternall and consubstantiall with the father: thou which of the loue thou hadst to mankinde when hee was fallen from the fellowship of god into the societie of sathan and all euill didst vouchsafe for our redemption to become a mediator betwene God and man, taking to thi godhead our nature as concerning the substance of it, and so becamest man, also the heire of all, and most mercifull messias, which by the power of thi godhead & merites of thy manhed hast made purgation of our sinnes euen by thine owne self whilst thou wast here on earth, being nowe set on the right hand of thy father for vs, euen concerning our nature, in maiestie, glory, and power infinite: I pray & humbly beseech thy mercy to graunt me at this present to rehearse some of

thy passions & sufferings for me the
last night that thou wast here before
thy death, & thy good spirit might
thereby be effectual to worke in me
faith, as well of the pardon of my
sins by them, as mortification of
mine affections, comfort in my cro-
sses, & patience in afflictions. Amen.

In the midst of thy last supper
with thy deare Apostles, these things
could not be but before thee, namely
that they all would leave thee, the
most earnest would forswere thee, &
one of the 12. should most traitorous-
ly betray thee: which were no small
crosses vnto thee. Judas was ad-
monished of the re be ware, but when
he tooke no heed, but wilfully went
out to finish his worke, condemning
thy admonition & counsell, hee could
not but bere thy most louing hart.

After supper there was conten-
tion amongst thy Disciples, who

A. ij. should

Christian prayers.

Should be greatest after thee, yet dreaming carnally of thee and thy kingdom, and having this affection of pride and ambition busie amongst them, notwithstanding thy diligence in reprovuing and teaching them.

After thy admonition to them of the crosse that would come, thereby to make the more vigilant, so grosse were they, that they thought they could with their two swords put away all perils, which was no little grief vnto thee. After thy coming to Getsemane, heavines oppressed thee, and therefore thou wouldest the disciples to pray. Thou didst tell to Peter & his fellowes, that thy heart was heavy to be th. Thou didst will them to pray, being careful for the also, least they should fall into temptation. After this thou wentest a stronger call f om them, & didst pray for the, falling flat and grouelinge

upon the earth: but (alag) thou
 feitest no cōfort, and therfore thou
 camest to thy Disciples (which of al
 others were moit sweet & deire vn
 to thee) but loe, to thy farther discō
 fort they passe neyther of thy perils
 nor of their own, and therfore kepe
 aspace.

After thou hadst awaked them,
 thou goest agayn to praye, but thou
 foundest no comfort at al, and ther
 fore diddest retorne agayn for some
 comfort at thy dearest friends hands
 But yet agayn (alag) they are faste
 asleepe. wherupon thou art enforced
 to go again to thy heauenly Father
 for some sparkle of comfort in these
 thy wonderfull crosses & agonies.
 Now, here thou wast so discouraged
 & so comfortles, that euen streames
 of bloude came running from thine
 eyes and eares, and other partes of
 thy body. But who is hable too ex-

Christian prayers

preſſe the infiniteneſſe of thy crieſſe,
euen at thy being in the garden? Al
whiche thou ſufferedſt for my ſake,
as well to ſatiffie thy fathers wrath
for my ſinnes, as alſo to ſatiffie all
my ſufferings, the more gladly to be
ſufreyned of mee.

After thy bloudy prayer thou ca-
meſt and yet again foundeſt thy diſ-
ciples aſleepe, and before thou could
well awake them, loe, Judas co-
meth with a great bande of men to
apprehend thee as a thefe, & ſo both
leading thee away bound to the high
Biſhops houſe Annas, and ſo from
him to Caiphas. Here now to aug-
ment this thy miſery, behold thy diſ-
ciples flye from thee, falſe witneſſes
be brought againſt thee: thou art ac-
cuſed and condemned of blaſphemy.
Peter, euen in thy ſight ſoſwearſt
thee: thou arte vniuſally cryken ſo
anſwering lawfully: thou art blind-

field strike, & buffeted all the whole night in the bishop Caiphas house of their cruell seruantes.

In the morning betimes thou art condemned againe of the priestes of blasphemy, and therefore they bring thee before the secular power to Pilate, by whom thou arte openly arraigned as other theefes & malefactors were: and when hee sawe that thou wast accuse d of malice, yet hee did not dismisle thee, but dyd sende thee to Herode, where thou wast shamefully derided in comming and going to him and from him all the way, especially after Herod had apparelled thee as a foole.

Afore Pilate again therfore thou wast brought, & accused falsely: no man did take thy parte, oz speake a good word for thee.

Pilate caused thee to be whipp'd & scourged, and to be handled most

Christian prayers

pitifully to see, if any pity might appeare with the prelates, but no man at all pitied thee.

Barabbas was preferred before thee, all the people, head and taylor was against thee, & cried, hang him vp. Unjustly to death wast thou iudged: thou wast crowned with thornes that pearced thy baynes: thou wast made a mocking stocke: thou wast reuled, beaten, and most miserably handled.

Thou wentest through Ierusalem to the place of execution, euen to the mount of Caluery: a great crosse to hang thee on, was layd vpon thy back to beare and draw, as long as thou wast able.

Thy body was racked to be nailed to the tree thy handes were bored thorow, and thy feet also: nailes were put thorow the to fasten thee thereon: thou wast hanged betwene

heauen & earth, as one ſpe red oute
 of heauen, and vomited out of the
 earth, vniuersally of any place: the
 high prieſt laughed thee to ſcorne:
 the elders blaſphemed thee, & ſayd,
 God hath no care for thee: the com-
 mon people laughed & cried out vpon
 thee: thirſt oppreſſed thee, but vine-
 ger only and gal was giuen thee to
 drinke: heaue ſhined not vpon thee:
 the Sonne gaue thee no light: the
 earth was afrayd to beare thee: Sa-
 than tempted thee, and thine owne
 ſenſes cauſed thee to crye out, Why
 God my God, why haſt thou forſa-
 ken mee: Oh wonderfull paſſions
 which thou ſufferedſt. In theſe thou
 treaſeſt me, in them thou comforteſt
 me. for by them God is my Father
 my ſins are forgiven. By them I
 ſhould learne to feare God, to loue
 god, and neuer to leaue him for any
 tentations, but with thee to crye:

Christian prayers

Father into thy hands I commend
my spirit.

A prayer to Christ crucified.

A S thou O Lord wast crucified
for me, so I beseech thee, cruci-
fie me & thee, that I may rise
again with thee to everlasting life.
Thy flesh was crucified for mee:
crucifie with thee (O Christ) the
kingdome of the flesh, which hath
dominion in me, that I maye put off
the olde Adam, and by newnesse of
lyfe may be transformed into thee,
the second Adam, sinne, infidelitie,
and the whole tyranny of Satan
beeing vanquished and overcome.
Bring to passe (O Lorde) that by
thy crosse and painfull suffering, thy
yoke may be to me made light, and
thy burden easy, that willingly and
gladly following thee, I may come

whether thou art gone: that is, to
thy father, most blessed and immor-
tall, from whom nothing shall after-
wards be hable to sepearate vs.

God forbid that I should reioyce
in any thinge but in the crosse of
our Lord Iesus Christ, wherby
the world is crucified vnto me, &
I vnto the world. Gal. 6.

*A prayer to Christ ascended
and raigning in glozy.*

O good Christ, our firste begot-
ten brother and tender harted
Ioseph: Oh naturall sonne of
that father, to whom wee are made
children of adoption through thee:
Oh our head reigning on high in glo-
ry: forget not vs thy poore members
here on earth, whercunto, abasing
thy self thou camest downe and suf-
ferdest for vs most cruell death: out
of this thy throne of Maiestie and

glozy

Christian pray ers

gloꝝy, thou puttett vs in assured
hope and confidence that wee also
shall attayne to that blessed place,
whither þu arte gone before to take
possession for vs. Oh our stronge
tower of defence and succour, what
can hurt vs nowe trusting in thee?
Most vnhappy are they which are
ignorant of thee: Most happy are
they, which alwayes beholde thee.
Blessed are they which haue knowen
thee here in the dayes of their mor-
talitie: But moze blessed are they
which see thee in the heauens, and
shall see thee raigning with thy fa-
ther in ioyes incomparable. Oh lezde,
the onely ioye and comfoꝛte of oure
soules, shewe vs thy louing counte-
naunce: embrace vs with the armes
of thy mercy: receiue vs O good
Joseph thy yonger bretherne with
the kisse of comfoꝛte: powꝛe into
our hartes thy holy spiritte: plucke

be typpre from the arthly and earthly
things: open our eyes and lift them
vp vnto thee: open my mouth, and
call vs vnto thee: open our eares
that we may heare thee, so þ what
so euer we doe, speake, or thinke, it
may be directed vnto thee alone our
ordremer, mediator and aduocate.

If ye be risen againe **I** **C** hriste,
seke the things which are at oue,
where **C** hrist sitteth at the right
hand of **G**od: set your affection
on things that are at oue, and not
on things which are on the earth
Colos. 3.

An other.

Thou **L**orde diddest put awaye
Mary **M**agdalen from the kis-
singe of thy secte, because thy
flesh was not yet exalted, and she
knew not yet the dignitie of thy cla-
rified body and beautified wuh the

Iohn. 20.

glozy

Christian prayers.

Luc. 24.

glozy of immortalitie: but was ad-
dicted onely to thy bodily presence.
Shce yet sought the liuing among
the dead: neyther was it known to
her, that thou wast equall with thy
father. wherfore thou wouldest not
suffer hir so much as to kisse this set
because it was a thing unworthy
for thy maiestie. O thou mighty yd
of the tribe of Juda: thou conquer-
er of hell and death, euer liuinge
& immortall, thou arte nowe risen
from death for vs: thou arte nowe
ascended to thy father & our father,
and sittest at y right hand in glozy:
suffer vs to come neere vnto thee,
that we may kisse thee: pea Lorde,
thou louer of our soules, come thou
rather vnto vs, and kisse vs wyth
the kisse of thy mouth, that we may
bee glad and reioyce in thee: drawe
vs that we may runne after the sa-
uer of thy sweete opntements: that

Cant. 1.

Phil. 27.

We

we may behold thee in rightuouſe-
neſſe, & when thy glory ſhal appere
we may be ſatiſfied: for in thy pre-
ſence there is fulneſſe of ioye, and in
thy right hande there are pleaſures
for euermore.

P ſal. 16.

*A prayer for true
repentance.*

Most gracious god and mercy-
ful father of our Saviour Je-
ſus chriſt, becauſe I haue ſin-
ned and don wickedly, and through
thy goodnes haue receyued a deſire
of repentance, whereunto this thy
long ſuffering doth draw my harde
heart: I beſeech thee for thy great
mercies ſake in Chriſt, to work the
ſame repentance in me, & by thy ſpi-
rit, power & grace, ſo to hūbie, mo-
uē, and ſcare my conſcience for my
ſinnes, to ſaluation, that in thi good
time thou maiſt comfort & quicken
me

Christian prayers.

me agayn. through Iesus christ thy
dearly beloued son. So be it. J.B.

A prayer for the strength and encrease of faith.

O Mercifull God and deare fa-
ther of our Lord and Sauoure
Iesus Christ (in whō as thou
arte well pleased, so hast thou com-
maunded vs to heare him) for as
much as he oftē liideth vs to aske
of thee, & also promieth that thou
wilt heare vs and graunt vs that
which in his name we shall aske of
thee. O gracious father, we ar bold
to begge of thy mercy thorough thy
sonne Iesus Christ, one sparkle of
true faith and certain perswasion of
thy goodnes and loue towards vs
in Christ. Where through I being
assured of the pardon of all my sins
by the mercyes of Christ thy sonne,

may

may be thankfull to thee, loue thee,
and serue thee in holines and righte-
ousnes al the daies of my life. *I B.*

*A prayer for the true sense
and feeling of Gods sauoz
and mercy in Christ.*

O Lord God and deare Father,
What shall I saye, that feele all
things to be (in manner) with
me, as in the wicked: Blind is my
minde, crooked is my Will, and per-
uerse concupiscence is in mee as a
spring or stinking puddle. Oh howe
faint is faith in me: how litle is my
loue to thee or thy people: how gret
is selfeloue, how hard is my harte:
By the reason whereof I am mo-
ued to dout of thy goodnes toward
me, whether thou art my mercifull
father, and whether I be thy child
or no. In deede worthely might I
dout, if that I hauing of these were

Christian praiers

the cause and not the fruit rather of
thy childzen. The cause why thou
art my father is thy mercy, goodnes
grace and truthe in Chyilde Iesus,
the which cannot but remayn for e-
uer. In respect whereof thou hast
bozne mee this good will, to bringe
me into thy Church by baptisme, &
to accept me into the number of thy
childzen, that I might be holy, faith-
full, obedient, and innocent: & to call
me diuers times by the ministry of
thy worde into thy kingedome: be-
sides thy innumerable other bene-
fites alwaies hitherto powzed vpon
me. Al which thou hast done of this
thy good will which thou of thyne
own mercy haest to mee in Chyilde
& for Chyrist, befoze the worlde was
made. The which thing as thou re-
quiest craitley that I shuld beleue
without douting, so wouldest thou
that in all my needs I should come

unto

vnto thee as to a father, and make
my mone without mistrust of being
heard in thy good tynie as most shal
make to my comfort.

Loe therefore to thee deare father
I come through thy sonne our lord,
mediator & aduocat Iesus Christ,
who sitteth on thy right hand ma-
king intercession for me, and praye
thee of thy great goodnes and mer-
cy in Christ, to be merciful vnto me
that I may feele in deed thy sweete
mercy as thy childe. The time (O
deare father) I appoint not, but I
pray thee that I mai with hope stil
expect and loke for thy help. I hope
that as for a little while thou haste
lett mee, so thou wilt come and vi-
sitle me, and that in thy gret mercy:
whereof I haue neede by reason of
my great misery.

Thou art wont for a little season,
in thine anger to hide thy face from

Christian prayers

them whom thou louest, but surely
oh redeemer, in eternal mercies thou
wilt shewe thy compassions. For
when thou leauest vs, oh lord, thou
dost not leaue vs very long, neither
dost thou leaue vs to our own losse
but to our laker & aduantage: euen
that thiholy spirit with bigger por-
tion of thy power and vertue, may
lighten and chere vs, that the want
of feeling to our sorrow, may be re-
compenced plentifully with & lue-
ly sent of hauing thee to our eternal
iop: and therfore thou swarest, that
in thyne euermoring me-ty I will
haue compassion on vs. Of which
thing, to y end we might be most as-
sured, thine othe is to bee marked.
for thou sayst: As I haue sworne
I will neuer bringe any more the
waters to drowne the world: so
haue I sworne that I will neuer
more be angry w thee, nor reprove

thee

thee. The moūtaines shall remoue,
and the hilles shall fall downe, but
my louing kindnes shall not moue,
and the bonde of my peace shall not
faile thee: Thus sayst thou the lord
our mercyfull redeemer.

Dear father therfore I pray thee
remēber euen for thyne own trueth
and mercies sake, this promise and
euēlasting couenant, which in thy
good time I pray thee to write in
my harte, that I may know thee
to be the only true God and Iesus
Christ whom thou hast sente: that
I may loue thee with all my harte
for euer: that I may loue thy people
for thy sake, that I may be holy in
thy sight through Christ: that I
may alway, not only strue against
sinne, but also ouercome the same
daily more & more, as thy children
doe, aboue all thinges desiringe the
sanctification of thy name, the com-

Christian prayers

ming of thy kingdome, the dooinge
of thy will here on earth as it is in
heaven, &c. thorough Iesus Christ
our redeemer, mediator & aduocat.
Amen. J. B.

*A prayer against our spirituell
enemies, the deuill, the world,
and the flesh.*

O Lord god, the deuill goeth about
like a roaring lion, seeking whome
he may deuour: the flesh lusseth
against the spirit: the world persua-
deth vnto vanities, that we mai for-
get thee our lord God, and so for-
euer be damned. Thus are we mis-
erably on euery syde beset & besieged
of cruell and vnrestful enemies, and
lyke at euery moment to perishe, if
we be not defended with thy godly
power against their tyrannye. wee
therfore poore & wretched sinners,
depayninge of oure owne strength,

whiche

which in deed is none, most hartely
pray thee to endue vs with strength
from aboue, that wee may be habile
through thy helpe, with strong faith
to resist sathan, with seruent pray-
er to mortifie the lustes of the flesh,
with continuall meditation of thy
holp law to auoid the foolish & vane
glories and transitory pleasures of this
wicked world: y through thy grace
we being set at libertie from the po-
wer of these our mortall enemies,
may serue thee here in true holynes
and righteousness, and after be par-
takers of the cuerlasting ioyes pre-
pared for thy childre, which as they
are great and vnspeakable, so are
there few that doe enioy them: For
strait is the way, and narrow is the
gate that leadeth thereunto, & fewe
there be that finde it. Notwithstan-
ding (o god) thou hast a litle flock
to whom it is thy pleasure to gyue

A.iii.

that

Christian prayers.

that ioyefull kingdome : whose names are wzitten in the booke of life. Make vs therfore of that number, for Iesus Chyristes sake, and place vs amongst those thy sheepe which shal stand on thy right hande to receyue that blessed enheritance, and dwell with thee for euermore.

A prayer for present helpe in tentacion.

DEare father, to whom it is more easie to do al things, then for me to thinke any one good thing: lo, do thou but speak a worde and thy deadly sicke Seruaunt my soule shalbe made whole. Helpe (O Lorde) for thy great mercies sake, for thy truths sake, & for thy deare Sonne Iesus Chyristes sake, and let thi strength suffice against my weaknes, and thy holy spirite against my sinful flesh and old man.

Thou

Thou art faythfull (O Father)
who hast promised that. I shall not
be tempted further then thou wilt
make me able to beare. Gue nowe
therefore thy grace and strength vn-
to thy seruauit, that I may with a
strong faith in thine infallible truth
and promised mercy, vanquish and
subdue what so euer rebellith a-
gainst thy most blessed will. Pre-
serue & kepe holy my soule & bodye,
& let the not be by thine enemies de-
filed, spoyled, nor made a dungeō of
deuilles & wicked spirits, thorough
delectation in sinne. Beholde deare
father, the postes therof are sprin-
kled with the precious bloude of thy
deare sonne, and of thy great mercye
they are made the temple and taber-
nacle of the holy spirit. Shall nowe
(alas) the deuil, the worlde, or the
flesh, plucke from thee that thinge
which presently cryeth to thee with

Christian prayers.

a sure truste in they promised helpe:
May father, but graunt that I may
by thy mighty power, turn all their
craftes, deceyts, & raging assaultes
vnto the encrease of my fayth, and
that by experience of thy fatherly
assistance in this my present temp-
tation, I may with assured hope &
trust in thy ready help and comfort,
ouercome my said enemies hereafter
in like assaults, and prayse thy holy
name for the victorie throughte Je-
sus Christ our Lord.

My sonne if thou wilt come in-
to the seruice of the Lord, stande
faste in righteousness and feare,
and prepare thy Soule to tenta-
tion. Eccle. 2.

*Remedies against sinfull
motions and tentations.*

First remember that sinne is so heynous a thinge, that God by his Justice myght woorthie damne thee for the same, & is therefore to be abhored as a sweete poison, a flattering death & destruction of the soule, which would cut thee of from God thy Saviour, & make thee bond slaue to sathan thy deadly enemy.

Psal. 138.

Avoyd therefore euen at the first, the occasions thereof, and betymes quash out the brayns of the children of Babilon against the hard stones whylest they be yet yong & weake, lest when they be growen elder and stronger, they dash thee to peeces.

And for remedy agaynst the same flye vnto God, who commaundeth thee to cal vpon him in thy troubles, and promisseth to deliuer thee, and will not suffer thee to bee further tempted then hee will make a way

1. Cor. 2.

out,

Christian prayers

out wherby thou shalt escape: and doubt not but he that causeth thee to hate the sinne whiche thy nature is to loue, will deliuer thee also from the daunger therof, and make thee to triumph ouer sathan, to his confusion, to Gods glory, and to thy great comfort: whiche are causes that our tender louing father sendeth tentations vnto vs, and hee that is not tempted, what is hee?

Now, after thou hast obtayned the victorie, remember two things: first to giue most hartie thanks to god for his grace & assistance wherby thou hast ouercome, and bee not vnthankfull in any wyse: & then, that he who continually goeth about like a roaring lion seeking whom he may deuoure, will not be longe or farre away from thee, but will attempte agayne the same or as euill wayes to overcome thee. watche
ther

therefore and pray.

*A prayer for the auoyding of
Gods heauy wrath and ven=
geance for our sinnes.*

O Lord God, strong & mighty,
great & fearfull, which dwellest
in the heauens, and wookest
great wonders, wee thy miserable
children here vpon earth, doe most
humbly beseeche thee to be merciful
vnto vs, to pardon our offences, &
to forgiue vs all our sinnes. O lord
enter not into iudgement with thy
seruantes, for if thou do, there shall
no helpe be saued in thy sight.

we confesse and acknowledge, O
Lord, that it is our sinnes whiche
hath moued thee to wrath, and to
shewe suche fearfull tokens of thy
displeasure towards vs in these our
dayes: firste with fire from heauen.

bc=

Christian prayers

bestowing thy hote burning indignation & wrathfull displeasure for sinne which abideth at this daye: thou wilt such horrible and monstrous shapen against nature, as were neuer seene here in our dayes, nor in no time before vs, which doe betoken to vs none other thing but thy plagues to come vppon vs for our degenerate and monstrous life and conuersation: and now besides al this, by great mortalitie, plague, and pestilence, thou haste terribly threatned vs, fatherly warned vs, and mercifully called vs to repentance. The Axe is set to the roote of the tre.; & if we bee not as rotten members without all sense and feeling, wee may perceyue our fearfull destruction and desolation to bee at hand (vntill wee speedely repent and turne to thee) because we haue bene so long taught out of thy most holpe

and

and sacred word, and yet no fruites
of repentance: Christian lyfe will
appeare.

woe and alas to these our dayes,
that neyther preaching by woorde
most comfortable, nor preaching by
screame most terrible, nor preaching by
monsters most straunge and eugly,
neyther yet by plagues & pestilence
most horrible, wil stirre vp our slo-
py hartes, and awake vs from oure
sinnes.

wee feare (O Lord) that the
Turkes with all the rest of the un-
beleeuing will condempne vs in the
last daye: which if they had bene so
long instructed by the comfortable
preaching of thy woode, and sweete
promises of thy gospel, or scene the
wonders which wee haue scene, no
doubt, their righteousnesse woulde
haue shined at this day, to our gret
shame and confusion. Thou haue no

lesse

Christian prayers.

lesse warned vs (O Lorde) of thy
fearfull displeasure & heauy plagues
at hande for our great wickednes,
then thou diddest the Israelites of
that horrible destructiō which came
vpō them, whom thou first in mer-
cy diddest call to repentance by the
preaching of thi word, but when no
warning would serue, thou diddest
send them monstrous and fearfull
signes and tokens, to declare that
thy visitacion was not far of. But
they, like vnto vs at this daye, tye
alwayes interpret these thinges af-
ter the imagination of their owne
wayne hartes, promisinge to them-
selues peace when destruction was
ouer their heades.

Which thinges when wee do call
to mynd (for as much) as they are
written for our learning, examples
& warning) it maketh vs to tremble
& quake for feare of thy iust iudge-

ments.

ments. For if thou hast thus dealt
with thine owne deare and chosē
childre in token of thy great wrath
against sinne, what shall wee looke
for, who do no lesse deserue thy fear
full scourge (and of mercy it is that
thou dost thus long forbear vs)
but liue as though there were no
God at all to be reuenged vpon our
sinnes. It maketh vs to feare and
crie inwardly in our soules: Come
Lord Iesu, holy, and true in all thy
doings, and shorten our dayes:
bring this our pilgrimage to an end
suffer vs not to heape sinne vpon
sinne vnto the day of vengeance, lest
we be caught vpon amongst the num-
ber of the wicked and reprobate,
which shall neuer see thy louinge
countenance.

Apo. 22.

It maketh vs to crie to thee (O
Lord) Let thy kingdome come, and
end this our sinfull life, wherein we

Christian prayers

doe nothing, but prouoke thee to
swrath.

Pfal. 6.

Pfal. 89.

Correct vs not O Lord, in thine
indignation, neyther chasten vs in
thy heavy displeasure. And though
to vs belongeth nothing but shame
and confusion, though our offences
haue deserued to be visited with the
rod, and our sinnes with scourges:
yet in mercy lord, and with fatherly
correction, chasten vs, and thy lo-
uing kindnes take not away fro vs

Pfal. 57.

Eccle. 2.

To thee we flie for succour: be-
der the winges of thy mercy shalbe
our refuge, vntill thou tourne thy
swrathful countenance from vs. we
knowe that thy mercy is aboue all
thy workes, & euen as great as thy
self. Therfore will we say with holy
Iob, though thou kill vs, yet will
we put our trust in thee.

Iob. 13.

Thou camest to comfort & plucke
out of the dungeon of hell, such wret

ches as we are. Thou art the good Samaritan that camest to heal our deadly wounds: thou art that good Physitian that camest to cure our most all infirmities: thou art the good shepherd, that camest to seeke vs wandering and lost sheepe, and to bring vs to thy folde againe, and more the that, thou art our brother, flesh of our flesh, and boane of our boanes, whych haste tasted of our infirmities, felt our tentations, and borne the burdon of our sinnes: herfore at thy hands we take for mercy against thy day of vengeance. And though thou punishe vs, yet our hope is & cuer shalbe, that thy rod shall no further touch vs, then shall make to thy glory. our commoditie, and the strenghtning and increase of our faith.

Luc. 15

Let this thy preachinge sundry wayes (Oh Lord) be sufficient for

Christian praiers

our warning, and graunt that wee
may speedely & from the bottome of
our harts repent, endeavour to doe
thy righteous and blessed will re-
uealed in thy word, and frame oure
liues according to the same: that
we may here liue in thy feare all the
dayes of our life, and after this our
sinfull course is ended, may dwell
with thee in thy blessed kingdome,
thzough the death & merits of Je-
sus Chriſt our onely redeemer. So
be it.

*An other prayer for the auoy-
ding of Gods deſerued wrath
hanging ouer vs for
our ſinnes.*

*W*hen we looke backe & beholde
our ſinfull life paſt, what a dun-
geon of errours, vice, and wic-
kedneſſe, openeth it ſelfe vnto vs:
So that ther is no man but he muſt
needes

needes be ashamed of himselfe when
he calleth to mind what he hath bin
and tremble whē he considereth the
wickednes and sinfull course of his
life to come. For who shall under-
takethat the rest of our life shall bee
any better then that is past: Howe
can we then sufficiently magnifie &
praise thy great mercy, which hast
deferred thy punishment so longe:
Beholding therefore this our dan-
gerous & miserable state, wee come
unto the (O thou great and mighty
Judge) in trembling and feare, hu-
mly beseeching thee not to heape vpon
vs thy deserued vengeance, but
let thy tender kindness & loue thou
hearest to Iesus Christ thy deare
sonne our gracious Lord and rede-
mer, couer our iniquities: for whose
sake (though we deserue all extre-
mitie) thou doest pardon vs.

If thou Lorde shalte straitly

Christian prayers.

marke our iniquities (O Lorde)
who shalbe hable to abyde it?

*A prayer to God the Father, the
Sonne, and the holy
Ghost.*

O Almighty and euerliuing God,
the eternall father of our Lorde
Iesus Christ, which of thy un-
measurable goodnes haste opened
thy selfe vnto vs, and wpth a loude
voyce hast said of thy sonne Iesus
Christ our Lord, heare him: O ma-
ker and preseruer of all things wit-
thy coeternall sonne our lord Iesus
Christ, which reigneth with thee, &
was manifested in Ierusalem, and
with thy holy spirite, which was
powred vpon the Apostles: O wise
God, mercifull Iudge and mightie
Lord, which hast said: As truly as
I liue, I wil not the death of a sin-
ner, but rather that he shoulde con-

uert & amend: which also hast sayd:
 Cal vpon me in the day of thy trouble
 and I will deliuer thee: haue
 mercy vpon vs for Iesus Christes sake,
 whom thou wouldest of thy
 merucious & incomprehensible coun-
 sell should bee made for vs a saine
 sacrifice, mediator, reconciler, and
 peacemaker, to the end that thou
 mightest shew thine exceeding great
 wrath against sinne, & thine inesti-
 mable mercy to wards mankind.

He. 9. 10.

Sanctifie and illuminate our harts
 and soules with thy holy spirit, that
 we may truly beleue in thee, call vpon
 thee, be thankfull vnto thee, &
 obedient to thy holy will. Defend,
 gouerne and cherish thy church, as
 thou hast promised saying: This is
 my couenant that I haue made w
 them: my spirit which is in thee, &
 my word which I haue put in thy
 mouth, shall not depart from the

Esay. 59.

y. liij.

mouth

Christian prayers

mouth for thy seede for ever. Pre-
serue those kyngdomes & common-
weales which giue harborough to
thy people, and maintaine the mini-
stery of thy holy word and Gospell,
that the kingdom of thy sonne Je-
sus Christ may encrease and thynne
throughout the world.

A prayer
to God
the Son.

O Iesus Christ, sonne of the e-
uerliving God, crucified for vs, &
raised also from the dead, and now
raigning at the right hand of thy
father that thou mayest giue gifts
vnto men, which hast sayd: Come
vnto me al ye that laboz & are heauy
laden, and I will refresh you: haue
mercy vpon vs, and pray for vs vn-
to thy eternall father: sanctifie and
gouerne vs with thy holy spirite:
helpe and succour vs in al our neces-
sities: as thou hast promised saying,
I will not leaue you comfortlesse.

John. 14.

O holy and blessed spirite, toge-

ther

ther with the father and the sonne,
on true and euergluing God, full of
maiesty and power, which with thy
heauenly inspiration quickenest the
minds of those that afore were dead
in sinne, makest ioyfull the harts of
the faythfull, penitent, bringest into
the way of truth all suche as haue
erred and gone astraye, comfort
the soules of suche as hunger
and thirst after righteousnesse, and
plentifully enrichest those with di-
uers gifts which aske them in Je-
sus Christes name: purifie oure
harts (we beseech thee) and inflame
them with the fyre of thy loue: re-
plenish them with thy heauenly be-
nefites and spirituall blessings, that
they may be made mete temples for
thee: lead vs into all truth, whych
art the only fountaine of truth, and
mortify in vs whatsoeuer proceedeth
not of thee.

A prayer
to the ho-
ly ghost.

Christian prayers

Or els thus,

Zach. 12.

O holy spirite, powred upon the
Apostles, which wast promised un-
to vs by the sonne of God our rede-
mer, to kindle in vs true knowe-
ledge and inuocation of God, as it is
written: I will powre upon you y
spirite of grace and of compassion:
make to arise in our hartes a true
feare of God, and a true faith and
knowledge of the mercy which the
eternall father of our Lorde Iesus
hath promised vnto vs for his sons
sake: Be our comforter in all coun-
sels and daungers: illuminate our
vnderstandinge, and fill our hartes
with new affects and spirituall mo-
cions, and renew vs both in soule &
body, that we may die to sinne, and
liue to righteousness, and so in true
obedience may praye the Father of
our Lorde Iesus Christ, and his
sonne

honor our redeemer, and thee also
our comforter everlastingly.

*A thankes giving to God the
Father, the Sonne, and the
holy Ghost.*

WE render thankes unto thee
O almighty and eternal God,
with thy deare Sonne our Lord
Jesus Christ, and with thy holy
spirite, for that of thine exceeding
great goodnes, thou hast made thy
selfe knownen unto vs by most assu-
red and euident testimonies: And
for that thou hast gathered & chose
vnto thy selfe a perpetuall Church,
and wouldest that thy Sonne our
Lorde Jesus Christ shoulde suffer
death, to restore vs from death too
life: for that thou hast giuen to vs
thy gospel and the holy Ghost: for
that thou forgivest vs our sinnes,
deliuerest vs from the power of the

Christian prayers.

Deuil, and from eternal death, and
giuest vnto vs euerlasting life: final-
ly, for that thou hast visited vs wth
many great benefits giuing vs life,
foode, doctrine, peace in such places
as we haue liued in, and hast dimi-
nished the paynes which wee haue
iustly deserued.

A thanks
giuing
to the
Sonne.

We giue thanks vnto thee, O
Lord Iesus Christ, sonne of the li-
uing God, crucified for vs and risen
again, because thou hast coupled
vnto thee our humaine nature, and
of thy inestimable loue diddest giue
thy selfe to death for vs, turning vp-
pon thee the great wrath of God
thy Father conceived against vs to
reconcile vs vnto him, and to pur-
chase vs eternall redemption: be-
cause thou hast brought vs to this
grace, wherein we stand and reioyce
in hope of the glory of God: because
thou dost p^{re}serue, cherish & defend

thy

thy Church against the deuill & all
thine enemies: because thou giuest
and renewest often the light of thy
gospel, and maintaineſt the miniſte-
ry of thy word: because thou doeſt
forgiue vs our finnes, & giueſt vn-
to vs euerlaſting life, because thou
art our mediator, and makeſt con-
tinuall interceſſion for vs, and fi-
nally becauſe thou doſt ſuccour and
preferue vs in all our neceſſities,
daungers and afflictions.

We giue thanks alſo vnto thee,
O holy ſpirit, the giuer of lpe.
which waſt powred vpon the Apo-
ſtles, becauſe thou kindleſt thy light
in our hartes: because thou ruleſt,
enſtracteſt, admoniſheſt, & helpeſt
vs: because thou gouerneſt & guy-
deſt the labours and woꝝkes of our
vocation, and ſanctiſieſt vs to eter-
nall life.

A thanks
giuing to
the holy
Ghoſt.

Christian prayers.

*A prayer to be sayd of such as
suffer any kinde of trouble
crosse, either priuate
or common.*

O Almighty God, King of all
kinges, and gouernour of all
thinges, whose power no crea-
tures is hable to resist, to whom it
belongeth iustly to punish sinners,
& to be mercifull vnto them that tru-
ly repent: we confesse that thou dost
most iustly punish vs, for we haue
greuously sinned against thee, & we
acknowledge that in punishing vs,
thou dost declare thy selfe to bee our
most mercifull father, as wel because
thou dost not punish vs in any thinge
as we haue deserued, as also because
by punishing vs thou dost call vs,
(as it were) draw vs to encrease in
repentance, in fayth, in prayer, in
contemning of the world, & in har-

ie desiring for everlasting life & thy
blessed presence.

Grant vs therfore gracious lord,
thakfully to acknowledge thy great
mercy which hast thus fauourably
dealt with vs in punishing vs, not
to our confusion but to our amend-
ment. And seeing thou hast sworne
that thou wilt not the death of a sin-
ner, but that he turne and liue, haue
mercy vpon vs & turne vs vnto thee
for thy dearely beloued sonne Iesus
Christes sake, whom thou woldest
should be made a chaine sacrifice for
our sins, thereby declaring thy great
and vnspeakable anger against sin,
and thine infinite mercede towards
vs sinfull wretches.

And forasmuch as the dulnesse,
blindnes, & corruption of our harts
is such, & we are not hable to arise
vnto thee by faythfull and hartly
praier, according to our great neces-

litie

Christian prayers

litie, without thy singular grace a
assistance: grant vnto vs gracious
Lord, thy holy & sanctifying spirit,
to worke in vs this good worke,
with grace to wey and consider the
needes & greatnes of that we doe de-
sire, & with an assured faith & trust
that thou wilt graunt vs our re-
questes, because thou art good and
gracious euen to yong rauens cal-
ling vpon thee, much more then to
vs for whom thou haste made all
things, yea and hast not spared al-
thine owne deare Sonne: because
thou hast comaunded vs to call vpon
thee: because thy throne wherto
wee come is a throne of grace and
mercy: because thou hast giuen vs
a mediator, Christ to bring vs vnto
thee, being the waye by whom wee
come, being the doore by whom wee
enter, and being our head on whom
we hang, and hope that our poore

petiti-

petitions shall not be in vaine thro-
 rough him and for his names sake.
 we beseeche thee therfore of thy rich
 mercy, wherin thou art plentiful to
 all them that call vpon thee, to for-
 giue vs our sinnes, namely our vn-
 thankfulness, vnbeliefe, selfe loue,
 neglect of thy woord, securitie, hy-
 pocrisie, contempt of thy long suffe-
 ring, omission of prayer, doubtinge
 of thy power, presence, mercy, and
 good wil towards vs, vnsensible-
 nes of thy grace, impaciency &c. and
 to this thy benefite of correcting vs
 adde thy gracious gyfte of repen-
 tance, faith, the spirite of prayer, the
 contempt of this worlde, and hartly
 desiring of euerlasting lyfe. Endue
 vs with thy holy spirite, accordinge
 to thy couenant & mercy, as well
 to assure vs of pardon, & that thou
 dost accept vs into thy fauour as
 thy deare children in Christ and for

Christian prayers

his sake, as to write thy law in our hearts, and so to wooke in vs, that we may now begin & go forwardes in beleuing, liuing, fearing, obeying, praying, hoping, and seruing thee as thou dost require moste fatherly and most iustly of vs, acceptinge vs as perfect in thy sight, through Iesus Christ our Lord. Amen. J.B.

*A prayer to God for his helpe
and protection against the obsti-
nate enemies of the truth.*

Most righteous iudge, God of all mercy and comfort, which by thy secrete iudgement and wisdom dost suffer the wicked to triumph and encrease for a tyme for tryall of the fayth of thy welbeloued little flocke, and the mortifying of their lustes, but at length to the vtter confusion of thy enemies.

mics, and ioyfull deliuerance of thy
 people: looke downe wee beseeche
 thee on thy dispersed shepe, out of
 thy holy habitatiō in heauē, & strēg
 then our weaknes against their fu-
 rious rages: abate their pride: af-
 swage their malice: confound their
 deuises, wherewith they lift vp them
 selues against Christ Iesus thy son
 our Lord & Saviour, to deface his
 glory and set vp Antichrist. wee be
 not habile of our selues to thinke a
 good thought, much lesse to stand a-
 gainst their assaults, except thy vn-
 deserued grace and mighty arme de-
 fend and deliuer vs. Performe thy
 promises made to Iacob, and stop
 the mouths of the cursed Edomites.
 Cal them to repentance whom thou
 hast appointed to saluation: bring
 home them that ran astray, ligh-
 ten the blind, and teach the ignorant:
 forgie all those that truly and

Christian praiers

obstinately rebell not against thy holy wil. Let thy fearefull threathnings pearce our stony hartes, and make vs tremble at thy iudgemēt's: make the examples of them whome thou hast ouerthrowen in their owne deuises, as Cayn, Cham, Amrod, Elau, Pharo, Haule, Achitophel, Judas, and such other to be a warning for vs, that we set not by our selues against thy holy will. Grant free passage to thy holy word, that it maye worke effectually in vs the worke of life and blessed hope of our saluation, to the eternal praise of thy maiestie. through our Mediadoure Christ Iesus, to whom with thee and the holy Ghost, thre persons & one God, be praise and thankes giuinge in all congregations worlde without end. So be it.

*A prayer of the afflicted, for the
profession of gods word.*

O Gracious God, which seekest
all meanes possible howe too
bring thy children into the see-
tinge & sure sense of thy mercy, and
therefore when prosperitie will not
serue, then sendest thou aduersitie,
graciously correctinge them here
whom thou wilt shall with the elie-
where liue for euer, we poore wret-
ches giue humbly praises & thanks
vnto thee that thou hast vouched vs
worthy of thy correction at this pre-
sent, hereby to woork that whiche
we in prosperitie & liberty dyd neg-
lect. For the which neglecting and
many other our greuous sins wher-
of we now accuse our selues before
thee (moste mercifull Lorde) thou
mightest most iustly haue giuen vs
ouer and destroyed vs both in soule

Christian prayers.

and body. But such is thy goodness towards vs in Christ, that thou seemest to forget all our offences, & as though we were farre otherwise then we be in deede, thou wylt that we shuld suffer this crosse now laid vpon vs for thy truth and gospels sake, and so be thy witnesses wpth the Prophets, Apostles, martyrs & confessoys. yea wpth thy dearly beloved sonne Iesus Christ, to whome thou dost now here begin to fashion vs like, that in his glozy we may be like vnto him also.

O good God, what are wee on whō thou shuldest shew this great mercy. O louing lord, forgie vs our vnthankfulness and sinnes. O faithfull father, giue vs thine holy spirite nowe to erie in our haries: Abba deare father, to assure vs of our eternall election in Chryste: to reuele more and more thy truth vn-

to vs: to confirme, strengthen, and
 stablish vs so in the same, that wee
 may liue and die in it as vessels of
 thy mercy, to thy glory and to the
 commoditie of thy Church. And ue
 vs with the spirit of thy wisdom, e
 that with good conscience wee may
 alwayes so aunswere the enemies in
 thy cause, as may turn to their con-
 uersion or confusion, and our vn-
 speakable consolation in Christ Je-
 sus: for whose sake we beseech thee
 henceforth to keepe vs, to giue vs
 patience, and to will no otherwise
 for deliuerance or mitigation of our
 misery, then may stand alwayes with
 thy good pleasure and merciful will
 towards vs.

Grant this deare father, not only
 to vs in this place, but also to all o-
 ther elswhere afflicted for thy names
 sake through the death and merites
 of Iesus Christ our Lord. Amen.

Christian prayers

*A prayer for the afflicted and
persecuted vnder the tyranny
of Antichrist.*

O Mercifull Father, who neuer
doest forsake such as put their
trust in thee: stretch forth thy
mighty arme to the defence of our
brethren, by the rage of enemies per-
secuted and greuously tormēted in
sundry places for the true profession
of thy holy Gospel, who in their ex-
treme necessities crie for cōforte vnto
thee. Let not thy long suffering, O
lord, be an occasion either to increase
the tyranny of thy enemies, or too
discourage thy children, but wylth
spede O Lord, consider their great
miseries & afflictions. Prevent the
cruel deuise of Man: stay the rage
of Holofermus: breake of the coun-
sell of Achitophel. Let not the wic-
ked say, where is now their God?

Let

Let thy afflicted flocke seele present
ayde and reliefe from thee O Lord:
loke down vpon them with thy pi-
tfull eye from thy holy habitation:
send terrour and trembling among
their enemies: make an end of their
outragious tyranny: beate backe
their boldnesse in suppressinge thy
truth, in destroying thy true seruants
in defacing thy glory, and in setting
vp Antichrist. Let them not thus
proudly aduance themselves against
thee & thy Christ, but let them vn-
derstand and seele that against thee
they fight. Preserue and defend the
byne which thy right hande hath
planted, and let alinations see the
glory of thine anoynted. Amen.

*A prayer to bee sayd after any
kinde of crosse or af-
fliction.*

Christian prayers

A Almighty and moste mercifull
father, I thy pooze creature &
wozke of thy handes acknow-
ledge and confesse vnto thee my ma-
nifold sinnes & offences, which I
from my youth vp vnto this daye
haue committed agaynste thee in
thought, woord, and deede, and am
taught and moued by thy woord and
grace to be hartely sozry for y^e same.
beseeching thee for Iesus Christ thy
deare sonnes sake to haue mercy vpon
me, & to forgiue me al these mine
offences according to thy great mer-
cy which hast promised that at what
time so euer a sinner doth repēt him
of his sinne from the bottome of his
hart, thou wilt put all his wicked-
nes out of thy remembrance.

O Lord, I confesse that I was
borne in sinne, and conceived in wic-
kednes, and am by nature a child of
wozath: for in my flesh dwelleth no

good

good thing, and of my selfe I am not able to thinke a good thought, much lesse to do that thou in thy law requirest of mee saying: Cursed is he that continueth not in all things that are written in y^e law, to do the. Againe, thy law is spirituall, but I am carnal sold vnder sinne. Therfore O lord: I come vnto thee for grace (which hast said: Aske and ye shall haue, seeke and yee shall finde, knocke and it shalbe opened vnto you) to preuent and drawe my will vnto al goodnes: for none can come vnto thee except he be drawen: and except we be borne from aboue, we can not see the kingdome of God.

Therefore, O Lord, renue in me a right spirite, that I maye receyue strength and ablenesse to do thy righteous will.

Graunt that I may euer desire & will that which is most pleasing & accep=

Christian prayers.

acceptable to thy Will.

Thy Will be my Will, and my Will be alwayes to follow thy Will.

Let there be cuer in me, one Will and one desire with thee, and let me neuer desire to Will oz not to Will, but as thou wilt.

Graunt me that aboue all things I may rest in thee, and fully quiet and pacific my hart in thee: for thou Lord art the true peace of the hart, and perfect rest of the soule.

Thou knowest Lorde what is most profitable & expedient for me: wherefore do with me in all things as it shall seeme best vnto thee, for it may not be but well & thou dost, which dost most iustly and blessedly dispose all things after thy most godly wisdom. Therefore whether it be by prosperitie oz aduersitie, losse oz gaine, sickness oz health, lyfe oz death, thy Will be done.

Cast

Cast out of my hart all vnprofitable cares of worldly things, and suffer me not to be led with the vnstable desires of earthly vanities: but giue me grace that all worldly and carnall affections may bee mortified and die in me.

Graunt vnto mee the strength of thy holy spirite, to subdue thy body of sinne, with the whole lusts thereof, that it maye bee obedient both in will, mynde, and members to do thy holy will

Assist mee wth thy grace (O lord) that I may be strengthened in the inward man, and be armed with thy holy armour, which is the brest plate of righteousness, the shield of fayth, the hope of saluation for an helmet and the sword of the spirite, which is thy holy word, that I may stand perfect in all that is thy wil, & be found worthy though Christ to

Christian prayers.

receiue the crowne of lyfe whyche thou hast promised to all them that loue thee.

Giue me grace that I may esteeme all things in this world as they be, transitory and sone vanishing away and my self also with them drawing towards mine end: For nothinge vnder the Sunne may long abyde but all is vanitie and affliction of spirit.

O Lord God which art sweetnes vnspcakable, turn into bitternes vnto me al transitory & earthly delightes which may draw me from the loue of eternall thinges: and for all worldly comfortes giue mee the sweete comfote of thy holy spirit: for thou Lord art my ioye, my hope, my crowne, and my glory.

Blessed are they that for the loue of thee set not by y pleasures of this world, but crucifie the flesh & the

lustes therof, so that in a cleane and pure conscience they may offer their prayers vnto thee & bee accepted to haue company with thee, togyther with the angels & heauēly spirites.

O euerlasting light, send downe the beames of thy brightnesse, and lightē the inward parts of my hart Open my hart that I may beholde thy lawes, & teach mee to walke in thy commaundements.

Behold my weaknes (O Lord) & consider my frailnes best known vnto thee.

Faine would I cleane faste to heauenly things, but worldly affections & tētations plucke mee back: they dayly rebell and suffer not my soule to liue in rest.

Which although they drawe mee not alway to consent, yet neuertheless their assaults be very greuous vnto me.

Oh

Christian prayers

O what a life may this bee called, where no trouble nor miserie lacketh: where enery place is full of snares of mortall enemies?

For one trouble or temptation o-uer passed, an other cometh by & by, and the first conflict yet during, a new battayle sodenly aryseth.

Tedious it is to mee to liue, in such battaile: But I perceiue such conflictes are not vnprofitable for me, whilest I knowe my selfe and mine infirmities the better, and am thereby compelled to seeke helpe at thy hand.

It is good for me (O Lord) that thou hast thus exercised & humbled me, that I may learne to dread thy secreete and terrible iudgements, which scourgest euery childe, that thou receiuest, which bringest downe to the gates of hell, & bringest backe againe.

I yeelde the thanks therfore,
that thou hast not spared my sinnes
but hast punished mee wth scourges
of loue, and haste sent affliction, and
anguish within and without.

Wth grace & fauour it is (O lord)
that thou sufferest thy seruants to be
troubled and afflicted in this world
because they should not be condem-
ned with the world.

Thou wouldest that they shoulde
here be broken with affliction, that
they may after ryse in a new light &
be clarified & made glorious in thy
kingdome.

Oh holy father, thou hast ordain-
ed it so to bee, & it is done as thou
hast appointed.

Wherefore O Lord, gyue mee
the grace to rest in thee aboue all
things, and to quiet my hart in thee
aboue all creatures, aboue all glory
and honour, aboue all dignitie and

Christian praiers

power, aboue all health and beautie, aboue riches and treasure, aboue all ioye and pleasure, aboue all fame and prayse, aboue al mirth and consolation that manys harte may take oz feele besides thee. For thou lord arte most good, moste wyse, moste righteous, moste holy, moste iuste, most blessed, most high, most mighty, moste comfortable, moste beautiful, most louing, moste glozious, in whom all treasurs of goodnes most perfectly rest.

And therefore what so euer I haue besides thee, it is nothing but innee, for my harte may not reste nor fully be pacified but only in thee.

O Lord Iesu, who shall geue mee winges of perfect loue, that I may flye vp fro these worldly miseries, and rest with thee?

O Christe the kinge of euerlasting glory, my Soule cryeth vnto thee

thee with continuall gronings, and
sayeth: how long tarie:h my Lorde
God to come vnto mee?

Oh, when shall the ende come of
all these miseries?

when shall I cleane bee deliuered
from the bondage of sinne?

when shall I Lorde haue my
mind onely fixed on thee, and be me=
ry in thee with perfecte ioy & glad=
nes?

when shall that blessed houre
come that thou shalt visite mee and
make me glad with thy blessed pre=
sence, when thou shalt be to me all
in all?

when shall I come vnto thee
and feele & enioye those sweete con=
solations whiche with thy blessed
saints are alwayes present?

when shall I haue peace with=
out trouble, peace without, & peace
within, and on euery side stedfast &

Christian prayers

sure?

Oh Lorde Iesu, when shall I stand and behold thee, and haue full sight and contemplation of thy glory?

when shall I bee with thee in thy kingdome that thou hast ordeyned for thine elect befoze the beginning?

Oh blessed mansion of that heavenly Citie: Oh most cleare day of eternitie, whom the night maye neuer darken.

This is the day alwayes cleare and mery, alwayes sure and neuer chaunging.

This daye shyneth clearely to the saints in heauen (oh gracious god) with euerlasting brightnes: but to vs here on earth (so great is the darkenes of sinne in vs) it shyneth obscurely, and as it were a farre off: we see but a glimmering therof.

would to God, this daye might
shortly appeare and shine vnto vs,
& that these woꝛldly vanities were
at an ende.

Thy heauenly Citizens knowe
and feelee how ioyful this day is: but
we the childeꝛen of Eue, straungers
and exiles here on earth, do lament
and bewaile the bitter tediousnes of
this present life, short and euill, full
of sorow and anguish.

where man is often times defiled
with sin, disquieted with troubles,
oppressed with cares, busied wth vane-
ties, blinded with errors, ouerchar-
ged with laboures, vexed with ten-
tations, overcome with vayne de-
lights and pleasures of the woꝛlde,
and miserably swrapped in manye
kindes of calamities.

wherefoze O Lord, arise & helpe
me: comfort myne exile: asswage my

Wb. iij.

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Christian prayers

sorrow: destroy the power of myne enemies, the kingdom of sinne, Satan, the world, & my wicked flesh, which alway make battaile against me, and bring these cōsisting dayes to an ende. So shall I sing praises vnto thee (O god of my saluation) and magnifie thy holy name woorde without end. Amen.

*A prayer to be sayde before the
preaching of Gods
woord.*

A Almighty God & most merciful Father, whose word is a lantern to our feet, & a light vnto our steppes, we most hūbly beseech thee to illuminate our mindes, that we may vnderstande the miseries conteyned in thy holy law, and into the selfe same thinge that we godly vnderstand, wee may be vertuously

trans-

transformed, so that of no parte wee
offende thy diuine maiestie, though
Jesus Christ our Lord.

An other.

In this great darkeness: of our
soules (O Lord) thou shonest li-
uers waies vnto vs by the light
of thy grace, but in nothing so effec-
tually as in the preaching of thy
word. Great is the harvest (as thou
thy selfe hast sayde) and the work-
men are few. The greatest partie of
me are ignorant & wrapped in mi-
serable blindnesse, and fewe there be
that teach thy word truly & as they
ought. we beseeche thee therefore to
sende forth workmen into thy har-
vest. Sende teachers! (O Lord)
which are taught of thee and instruc-
ted by the spirite of godly wisdom
and vnderstanding, which by their
preaching wil seeke, not themselves

Christian prayers.

but thee, because they are godly: and can so do, because they are wise and vnderstand. Giue to the preacher of thy word here present, out of thy treasures of thy wisdom, that which he may powze vpon vs to our saluation: and vnto vs giue thy grace and holy spirit (**O** **L**orde) so to heare and to receiue thy worde, that the good seede which falleth vpon vs, bee not choked with thornes, or withered away with drowth, or deuoured by the foules of the aier, but may grow vp in a good ground, and fructifie with great encrease.

*A prayer to bee sayd after
the preaching of Gods
worde.*

1. Pet. 5.
Num. 29.

A Almighty God and moste mercifull Father, wee hartely beseech thee that this seede of thy

wor

word now sown amonge vs, may take such deepe roote, that neyther the burning heat of affliction or persecution cause it to wither, neyther the thorny cares of this life do choke it, but that as seede sown in good ground, it may bring forth thirtie, sixtie, and an hundred folde, as thy heauenly wisdom hath appointed. And because we haue neede continually to craue many things at thy handes, we humbly beseeche thee, O heauenly Father, to graunt vs thy holy spirit, so to direct our petitions that they may proceede from such a feruent mind as mai be agreeable to thy most blessed will.

And seeing that our infirmitie is such, that we are able to do nothing without thy help, and that thou art not ignorant with howe many and great tētations we pōore wretches are on euery side compassed and en-

Deu. 9.

Ios. 7.

Math. 13.

Luc. 11.

Rom. 8.

Iam. 5.

1. Iohn. 51

Rom. 12.

VVisd. 9.

2. Cor. 3.

Iohn. 19

Phil. 2.

Psal. 40.

1. Pct. 1.

Christian prayers.

1. Pet. 5.

Luc. 17.

Psa. 95.

Heb. 3. 4.

1. Iohn. 2.

1. Tim. 2.

closed; let thy strength (O Lorde) sustayne our weakenesse, and assiste vs with thy grace, that we may be safely preserved against all the assaults of sathan, who goeth aboute like a roving lion, seeking to deuoure vs. Increase our faith (O merciful father) that we do not swarue at any time from thy heavenly worde. Augment in vs hope, & loue with a carefull keping of al thy commandments, that no hardnes of harte, no hypocrisie, no concupiscence of y^e eyes, nor enticements of the worlde, doe draw vs away from thy obedience. And seeing the tymes are dangerous wherin we liue, let thy fatherly prouidence defend vs against the violence of all our enemies, & specially against the furious rage of that Romish idole, enemy to thy Christ. Furthermore, for as muche as by thi holy Apostle we be taught to

make

make our praier & supplication: for all men, we praye not onely for our selues here present, but beseech thee also to reduce al such as bee yet ignorant frō the miserable captiuitie of blindness & error, to the pure vnderstanding of thy heavenly trueth, that we all with one consent and vnitie of mind mai worship thee our only God and Sauour.

We beseech thee also (most deare father) for al pastors & Ministers, to whom thou haste committed the dispensation of thy holy worde and charge of thy chosen people, that both in their lyfe and doctrine they may be found faithfull, setting onely before their eyes thy glozy, and that by them all poore sheepe which wander and goe astraye, maye bee sought out and brought to thy fold.

Agayne, that it would please thee to deliuer thy church frō such idole

Rom. 15.

1 Cor. 1.

Eph. 4

Iohn. 21.

Mat. 28.

1 Cor. 4.

Marc. 6.

Amen

Christian prayers

shepherd, wolues, and hirelinges,
as theye themselves & their bellies,
and not thy glory and the safegarde
of thy flocke.

Pro. 21.

Rom. 17.

Iohn. 16.

Rom. 13.

Iohn. 6.

Moreover, because the hartes
of rulers are in thy hands, we make
our prayers vnto thee for all Prin-
ces & Magistrates, to whom thou
hast committed the administration
of iustice: especially (O lord) for the
Queenes Maiestie, that it woulde
please thee to endue her with thy
plentiful grace and principall spirit,
that shee may with a pure faith ac-
knowledge Iesus Christ thy onely
sonne to be King of all Kings, and
gouernour of all gouernours, cuē as
thou hast giuen all power vnto him
both in heauen and in earth, and so
worke in her harte, that shee consi-
dering whose minister shee is, may
hartely seeke and zelously promote
thy true honoz and glory, carefully

tra=

traveling to bringe thy people committed to her charge, and yet remaininge almoste in all partes of thy realme in miserable blyndnes and darke ignorance, to the true knowledge of thee, rulinge and guidinge them as she is taught and commanded by thy holy word.

Also we beseeche thee to endue all such as are in any authoritie vnder her, with thy grace and holy spirit, that they may be found vpright and faythfull in their calling: fauourers & furtherers of thi holy gospel, maintainers & defenders of the true preachers and ministers therof, & suche as in singlenes of hartie will seeke not themselves, but thy glory and the commoditie of thy people.

And for that wee be al members of the mystical body of christe Iesus, 2. Cor. 2.
we make our requestes vnto thee, Rom. 12
(O heauenly father) for all such as Iam. 5.

are

Christian prayers

are afflicted with any kind of crosse
or tribulation, as warre, plague,
famine, sickness, pouerty, imprison-
ment, persecution, banishment, or a-
ny other kinde of thy rodde, whe-
ther it be grief of bodie or vnquiet-
nes of mind, that it wold please thee
to giue them patience and constâcy
till thou sende them full deliuerance
out of all their troubles.

2. Cor. 1.
Heb. 13.

Heb. 13.
Rom. 8.
Psal. 41.
Iohn. 16.

1. Pet. 1.

Finally (O lord) we most humbly
beseech thee to shew thy great mer-
cy vppon our brethren which are
persecuted, cast in prison, and dayly
condemned to death for the testimo-
ny of thy truth, and though they be
utterly destitute of al mans ayd, yet
let thy sweete comfort neuer depart
from them, but so inflame their harts
with thy holy spirite, that they may
boldly and cherefully abide such tri-
all as thy godly wisedome shall ap-
poynt, so that at length as well by

thei r

their death as by their lyfe the king
dome of thy sonne Iesus Christ,
may increase and shine through all
the world. In whose name we make
our humble petitions vnto thee as
he hath taught vs saying : Our fa-
ther which earth, &c.

Act. 2.

Mat. 10.

Luc. 21.

*A prayer to be sayd before the
receyuing of the Communion.*

O Father of mercy and god of all
consolation, seing all creatures
do knowledge and confesse thee
to be their gouernour and Lord, it
becometh vs the workmanship
of thine own handes, at al times to
reuerence and magnifie thy Godly
maiestie. First, for that thou hast
created vs to thine owne Image &
similitude: but chiefly because thou
hast deliuered vs from that euilla-
king death and damnation, into the

Gene. 1.

Eph. 2.

Gal. 1.

Gene. 3.

which

Christian prayers.

<p>Act. 4. Hebre. 1. Apo. 5. John. 3. Heb. 8. Heb. 4. 1. Pet. 1. Es. 43. 53. Mat 3. 17 Iere. 31. Heb. 8. Rom. 5. Heb. 2. John. 6. Gene. 3. Rom. 5. Ephe. 3. Ephe. 2.</p>	<p>which Sathan dyere mankinde by the meanes of sinne: from the bon- dage wherof neither man noz An- gell was able to make vs free: but thou (O Lord) ryche in mercy and infynite in goodnes, haue prouided our redemption to stand in thine on- ly and welbeloued Sonne: whom of very loue, thou diddest gyue to bee made man lyke vnto vs in all thinges, sinne excepted, that in hys body he might receyue the punishe- ment of our transgressions, by his death to make satisfaction to thy iustice, & by his resurrection to destroy him that was authour of death, & so to bring againe lyfe to the world, from which the whole offering of Adam was most iustly exiled.</p> <p>O Lord, wee acknowledge that no creature was hable to compre- hende the length and breadth, the depennes and height of that thy most exce-</p>
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excellent loue which moued thee to
 shew mercy where none was deser-
 ued, to promise and giue lyfe where
 death had gotten victoꝝ, to receiue
 vs into thy grace whē we could do
 nothing but rebell against thy ma-
 iestie. The blind dulnes of our cor-
 rupte nature will not suffer vs suf-
 ficiently to swey these thy most am-
 ble benefites: yet neuerthelesse at
 the cōmaundment of Iesus Christ
 our Lord, we present our selues to
 this his table (which he hath left to
 be vsed in remembrance of his death
 untill his cōming againe) to declare
 and witnes befoze the woꝛlde, that
 by him alone we haue receiued liber-
 tie and life: that by him alone thou
 dost acknowledge vs to be thy chil-
 dren and heires: that by him alone
 we haue entraunce to the thꝛone of
 thy grace: that by him alone we are
 possessed in our spiritual kingdome

Io. 6. 17.
 Ephe. 2.
 Gene. 6.
 Rom. 3.
 Esai. 64.
 Psal. 5. 12.
 Rom. 7.
 Math. 16.
 1. Cor. 2.
 Luc. 11.
 Mar. 10.
 Mat. 26.
 Luc. 22.
 1. Cor. 11.
 Iohn. 8.
 Gal. 5.
 Rom. 8.
 1. Pet. 1.
 Ephe. 5.
 Heb. 4.

Christian prayers

Rom. 3. to eate and dzink at his table, with
Mat. 25. whom wee haue our conuersation
Phil. 3. presently in heauen, and by whome
Ephe. 2. our bodyes shalbe rased by agayne
Ephe. 1. from the dust, & shall be placed with
Aboc. 13 him in that endlesse ioy, which thou
Rom. 3. (O father of mercy) haste prepared
Ephe. 2. for thine elect before the foundation
Tit. 3. of the world was layde. And these
Rom. 8 most inestimable, benefites wee ac-
knowledge and confesse to haue re-
ceined of thy free mercy & grace, by
thine onely beloued Sonne Iesus
Christ. For the which therfore wee
thy congregation, moued by thy ho-
ly spirit, do reder to thee al thanks,
praysc, and glozy for euer and euer.

*A thankesgiuing after recey-
uing of the communion.*

I. Cor. 10. **M**ost mercifull Father, we
render vnto thee all prayse,
thanks, honour, and gloze,

for that it hath pleased thee of thy
 great mercyes, to graunte vnto vs
 miserable sinners, so excellent a gift
 and treasure, as to receyue vs into
 the fellowship and company of thy
 deere sonne Iesus Christ our Lord,
 whom thou hast deliuered to death
 for vs, and hast giuen him vnto vs
 as a necessary foode & nourishment
 vnto euerlasting life. And now wee
 beseeche thee also (o heauely father)
 to graunt vs this request, that thou
 neuer suffer vs to become so unkind
 as to forget so worthy benefits, but
 rather imprint and fasten them sure
 in our hartes, that wee may growe
 and increase daily more and more in
 true faith, which continually is exer-
 cised in all maner of good woorkes:
 and so much the rather (O Lord)
 confirme vs in these perillous dayes
 and rages of Satan, that we maye
 constantly stand and continue in the

Rom. 4.
 Iohn. 6.

Luc. 17.
 Gala. 5.
 1. Tim. 4.
 Ephe. 5.
 2. Pet. 3. 1

Christian prayers

Mat. 5.
1. Pct. 2

confession of the same to the aduāce-
ment of thy glozy, which arte God
ouer all thinges, blessed for euer.

*A lamentation of a sinner af-
flicted in conscience for
his offences.*

ETen in the mids of the desperat
assaultes of my soule, the intoler-
able heauinesse of my mynde
hath heretofore (lord) cried as shal
in thine eares, as though, I had shry-
ked, and with lamentations cryed,
out saying, help, help, me my God,
my Creatour, my moste prouident
keeper and euermlasting defender, for
behold I perish.

On this occasion (Lorde) when
heauines of mynde dyd heeretofore
assault me, I remembred that thou
haddest many times set before mine
eyes the wonderfull greatnes of thy

most

most tender loue towards mee, by
great multitude of thi benefits pou-
red vpon me, which benefits euery
of thy workes (as they came before
myne eyes) gaue mee iuste occasion
to be mindfull of.

would not (thought I) if I had
in manner any grace at all, woulde
not suche loue bringe nowe into my
harte a wonderful delectation, com-
fort and ioye in God for the same?

And againe, could such delight in
Gods sweet mercy and tender loue
towards me (if I were not as cuill
as a castawaye that were none of
Gods childezen) be without lothinge
of my sinne, and lust & desire to doe
Gods holy wil? And these thinges
thought I (eye vpon me vnthank-
full wretch) are eyther not at all in
me, or els in deed so coldly and slen-
derly, that they being truely wayed
and compared to righteousnes, are

Christian prayers.

Esay. 64.

more vyle then a filthy clothe starchyed in corrupt bloud.

O (thought I) I am afearde
I haue deceyued my selfe: for thy
seruaunts at all times (I trowe)
feele otherwise then I now doe, the
fruite of thy spirite, as loue, ioy,
peace, and such lyke. But my loue,
(alas) towards thee, what is it:
my ioy (O woe is my harte there-
fore) is not once almost felte of me,
for my very soule within mee, (as
Dauid in his heauines saide) refu-
seth comfote, and farcth as though
it dyd vtterly despayre: and what
peace can I feele then, or certainty
of thy fauour and loue? Justly may
I powze out this dolorous lamen-
tation of Sion: The lord hath for-
saken me, and my lord hath forgot-
ten mee.

Psal. 77

Esay. 49.

Even in the middell (I saye) of
these my former desperate assaults,

mine

myne intollerable heavines cried to
my God, and from heauen he heard
my groanings, and there vpon firste
prepared my hart to aske comfort of
him, and then he accepted my prayer
and gaue me plentifullly my asking.

O my soule, consider well that
thou art neuer able to declare the ex-
ceeding goodnes of God in this that
he heard the very desires of thee be-
ing afflicted: who is so ready fa-
uorably to graunt the requestes of
the afflicted, that oftentimes hee ta-
reth not vntill they doe call, but e-
uer they call vppon him, hee fauou-
rably heareth them, as the psalmist
saith: the desires of y^e afflicted, thou
hearest: O Lorde, thou preparest
their hartes, and thine eare heareth
louably.

O Lorde my God, maruelous
things are these, whether I consi-
der this marueylous manner of thy
hea-

Christian prayes.

Psal. 10.

hearing, or els the marueylous nature and propertie of thy goodnes. Miraculous (no doubt) is that thy hearing, wherby the very desires of y^e afflicted is heard: but much more marueylous is this thy goodnes, which tarieth not until the afflicted doe desire thy helpe, but prepareth first their hartes to desire, and then thou geuest them their desires.

Yea Lorde (worthy of all praye) it can not otherwise bee. For how shuldest thou do otherwise then thy nature and propertie is? Arte not thou very goodnes & mercy it selfe? How canst thou then but pitie and helpe misery?

Psal. 104

Psal. 47.

Art not thou both the creatour & also the conseruer of all things: in so much as the Lions whelpes roaring after their praye, do seek their foode at thy hands, and the rauens birds lacking meate, do call vpon thee?

thee:

If then thy fatherly prouidence and tender care (O Lorde) vpon all thy creatures bee so great, that the very beasts and foules haue this experience of thy goodnes in their necessities, that their roarings and cryings haue the strength of earnest callings and beseechings: how much rather do these sighings, groanings, and desperate heauines of men, but chiefly of all those which beleue in thee, cry & call loud in thine eares, though they speake neuer a word at all:

Should I then nowe despatre of Rom. 9. thy fatherly mercy, whilst presently I feele thee stirre vp my soule and harte to craue helpe at thy hande: Should I thinke & thou wilt absent thy selfe for euer: that thou wilt be no more intreated that thy mercy is clene gone, & thy promise come

Eccl. v.

vt=

Christian prayers

bitterly to an ende, and that thou wilt now shut vp thy louing kindnes in displeasure?

Psal. 77. **Pray** Lorde, for all alterations are of thy ryght hande, and turne alway to the best to them that feare thee. All this is but myne own infirmitie, for thou arte euer one, thy promises be infallible, and thy loue toward thine euerlastingly during.

I will therefore in this my present tentacion and greuous assault powze out the heauines of my hart before thee, deare father, yea **I** will with gronings lift vp my soule vnto thee, from whence **I** assuredly know my helpe is comming. **I** will also for my present comforte call to remembrance (**O** Lorde my God) thy tender mercies towards me already showed, the multitude of thy benefites, the greatnes of the same, the long continuance of them, euen

from

from my conception vntill this instant, and finally thy continuall lust and desire to powre them vpon mee.

And moreover, sith thy goodness is so great, O Lord, that thou dost not onely pitie misery, but also callest the heauy harted & afflicted vnto thee, promising that thou wilt ease their misery: and for asmuch as by the motion of thy good spirite I loth and abhoire my sinnes, I feele the greuousnes of them, & thy heauy wrath towards mee for y same: and finally, what neede I haue of thy gracious ayde and succoure.

Therefore Oh father, in thy sonne Christes name, with sure confidence and trust in thyne infallible promise in this mine anguish and trouble, I come vnto thee at thy mercifull calling, and craue comfort at thy hand. for this I knowe wel, that when I loth my sinnes, thou dost bette-

Christian prayers

ly forget them : when I feele the
grecuous burden of them, thy mercy
swalloweth them vp: when I feele
what I want, thou wilt assuredly
graunt it me. If oz sith thou mouest
my hart to desire helpe, how should
I mistruste but thou wylle for
thy trouthes sake, geue mee my as-
king?

Psal. 77

Yea, where I know not howe oz
what to desire as I ought, thy holy
spirit graciously working in me, ma-
keth intercession mightely for mee
with gronings which cannot be ex-
pressed, & therewithall certifieth my
spirit that by adoption, thzough thy
great mercy and goodnes I am be-
come thy childe and heire.

Why shoulde I not then bee of
good comfort and ioyfull in thee my
God : for if thou be on my side, who
cā be against me? Since thou didst
not spare thine owne sonne, but ga-

uest

uest him for me. euen when I was
thine enemy: howe shalt thou not
with him now, that by his death I
am brought into thy saucour, giue
me all things with him and for his
sake: who shal lay any thing to the
charge of thine electe: It is thou
lord which iustifiest me. It is christ
that hath dyed for mee, yea rather
that is risen again for mee, who also
is set on thy right hande, and hath
taken possession, yea a perpetually
maketh ther intercession for me, vn-
till that ioyful day be come when I
shall haue full fruition of the most
glorious presence of thy diuine ma-
iestie in that kingdome which thou
hast prepared befoze the beginnunge
of the world, but in time (to thy gra-
cious goodnes thought best) made
knownen to mee by giuinge thy holy
spirit into my hart: whereby, when
I first, lord, beloued thy holy woord

Rom. 8.

Eph. 1.

Rom. 1.

which

Christian prayers

Which is thine owne power to saue
al that beleue, I was sealed, cōfir-
med, and stablished in certaintie of
that thine everlasting kingdom and
enheritaunce.

Mar. 27

Foz the whiche inestimable be-
nefite of thy rich grace, Oh Lorde
my God, I beseeche thee (euen foz
the loue thou barest to Christ Iesu
thy sonne, and the mercy thou hadst
on him when he cryed on the crosse,
my God, my God, why haste thou
forsaken mee?) helpe, helpe, I say,
and inflame my harte with loue so
plenteously towards thee agayne,
that I may bee euen swallowed by
in the ioyfull feeling of the same, in
such sort, that I may of very thāks-
fulness loue thee my god alone: thee
I say my deare God, and nothinge
but thee and foz thy sake. Oh holy
spirit, whose worke this is in mee,
increase this thy worke, of thine in-

finite

finite mercy, and preserve mee that
I neuer become vnthankfull vnto
thee therfore. Amen, deare God.
Amen.

A prayer for the sicke.

O Most mercifull God, whiche
according to the multitude of thi
mercyes doest so put away the
sinnes of those which truly repent,
that thou remembrest them no more:
open thy eyes of mercy and loke v=
pō this thy sicke seruant, who most
earnestly desireth pardon and forgi=
uenes. Renew in him, moste louinge
father, whatsoener hath ben decayed
by the fraude and malice of the de=
uill, or by his own carnall will and
frailtie. Preserve and continue this
sick mēber in y vnitie of thy church.
Consider his contrition, accept his
teares, asswage his paine, as shalbe

scene

Christian prayers.

seeme to thee most expedient for him
And for as much as he putteth his
full trust onely in thy mercy, impute
not vnto him his former sinnes, but
take him vnto thy fauour: through
the merits of thy most dearly be-
loved sonne Iesus Christ.

*A prayer to be sayd at the
hower of death.*

O Lord Iesus Christ which art
the onely health of all men ly-
uing, and the euermolting life of
them that dye in thee: I wretched
sinner doe submitte my selfe wholly
vnto thy most blessed will, and be-
lieue in sure that the thing can not perish
which is committed vnto thy mer-
cy, willingly now I leaue this frail
and wicked flesh, in sure hope that
thou wilt in better wise restore it to
me againe at the laste day in the re-

sur-

arreccion of the iust. I beseeche thee most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all tentations, and defend me with the buckler of thy mercy against all the assaults of the deuill.

I see and knowledg that there is in my selfe no helpe of saluation, but all my confidence, hope, and truste, is in thy riche mercede and goodnes, I haue no merites or good works which I maye alledge before thee: of sinnes & euill works (alas) I see a great heape: but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sinnes, but wilt accept and take me for righteous and iust, and to be an inheriter of euerlasting life

Thou mercifull Lorde wast borne for my sake: thou diddest suf-

Christian prayers.

for both hunger and thirſte for my ſake: thou diddeſt teach, praye, and faſt for my ſake: all thy holy actions and woorkes and wroughteſt for my ſake: thou ſufferedſt moſt grievous paines and torments for my ſake: finally, thou gaueſt thy moſte precious body and bloud to be ſhed on the croſſe for my ſake.

Nowe, moſte mercifull Saviour, let all theſe thinges proſite mee that thou freely haſte done for mee, which haſte given thy ſelfe alſo for mee. Let thy bloud cleaſe and waſh awaye the ſpottes, and foule- neſſe of my ſinnes. Let thy righte- ouſneſſe hide and couer my vnrigh- teouſneſſe. Let the merites of thy paſſion and bloud ſhedding be the ſa- tisfaction for my ſinnes. Giue me Lord thy grace, that the faith of my ſalvation in thy bloud ſwauer not in mee, but may euer bee firme and

con-

constant: that the hope of thy mercy
and life euermorling neuer decay in
me: that loue waxe not colde in me:
finally that the weaknes of my flesh
be not overcome with the feare of
death.

Graunt me mercifull Hauour,
that when death hath shutte by the
eyes of my body, yet the eyes of my
soule may still behold and loke vpon
thee: and when death hath taken a-
way the vse of my tongue, yet my
hart may crie and say: *Lord* into
thy handes I commend my soule,
Lord Iesu receiue my spirit.

*A prayer for a woman
in trauell of child.*

Thou art wonderfull *O Lord* in
all thy workes, & what soeuer
thy good pleasure is, that doest

D d. ij.

thou

Christian praiers

thou easely bzing to passe, neither is
ther any thing vnpossible with thee
that thou wilt haue done: And albe
it this thy almighty power sheweth
it selfe aboundantly in al thy works,
yet in conceiuing, forming, & bring-
ing forth of man, it shineth most e-
uidently.

At the beginning (O Father)
when thou madest man & woman,
thou commaundest them to encrease,
multiplie, and replenishe the earth.
If thzough the subtil entisements
of Satan they had not transgressed
thy commaundement, by eating the
forbidden fruite, the woman whom
thou hast appoynted to be the instru-
ment & vessell to conceyue, nourish,
and bzing forth man through thy
wooderfull workmanship, had with-
out any labour, payne or trauell,
brought forth her fruite.

But that which thy goodnes
made,

made easie, sinne and disobedience hath made hard, paynfull, Daungerous, and without thy speciall helpe & succour. impossible to be brought to passe: so that nowe all women bring forth their children in great sorowes, paines & troubles. notwithstanding which through their own imperfection and feblenes they are not able of themselves to passe, thou, through thyne unspeakable power makeit easie in them & bringest vnto a ioyfull end.

we therfore being fully perswaded of thy fauour and goodnes, of thy present helpe, and of thy sweet comfort in all miseries & necessities, knowing also by the testimonies of thy holy sword, howe great and intolerable the paines of women are that traueil of child, if through thy tender mercy they be not mitigated and eased, most humbly pray thee for

Christian prayers

Iesus Chzistes sake, thy Sonne
our Lord, to helpe & assist this thy
seruant now in trauell and labour,
that by thi almighty power she mai
safely bring forth that which by thy
goodnes she hath conceived, & þ thy
louing kindnes may make that easie
and tollerable vnto hir, which sinne
hath made hard and painefull.

Ease, O Lord, the paines which
thou most righteously hath put vpo
hir and all women for the sinne and
disobedience of our graundmother
Eue, in whom all we haue sinned.
Be present with hir in hir trouble,
according to thy mercifull promise:
Giue hir strength, and make per-
fect that thou hast so graciously be-
gon. Let thy power bee shewed no-
lesse in the safe bringing forth, then
in the wonderfull forming and fa-
shioning of thot she beareth. Make
her a glad and a ioyfull Mother,
that

that she through thy goodnes
being falsly deliuered and
restored to health
again,
may liue and prayse thy
blessed name for
euer.

*A Psalm to be sayd in the time
of any common plague, sickness,
or other crosse and visitati-
on of God.*



Come, let vs humble
our selues & fall downe
before the Lorde, with Psal. 95.
reuerence and feare.

For hee is the Lorde
our G D D : and wee are the
people of his pasture, and the shepe
of his hands.

Come therefore, let vs turne a-
gain vnto the Lorde, for hee hath

Christian prayers

Act. 1. **Smitten vs, and he shall heale vs,
Let vs repent and turne from
our wickednes and our sinnes shall
be forgiven vs.**

Jonas. 3 **Let vs turne, and the Lord will
turne from his heauie wrath, and
will pardon vs, and wee shall not
perish.**

Psal. 51. **For we knowledg our faultes,
and our sinnes be euer before vs.**

Lamen. 3 **Wee haue soze prouoked thine
anger (O lord) thy wrath is wax-
ed hot, and thy heauie displeasure is
soze kindled against vs.**

Esay. 64. **Thou hast in thyne indignation
stricken vs with greuous sicknesse
and by and by wee haue fallen, as
leaves beaten downe with a vche-
ment winde.**

Judith. 8. **In deepe we acknowledge that
our punishments are lesse then our
deseruings: but yet of thy mercie
Lord correct vs to amendment, and**
Sap. 12. **plague**

plague vs not to our destruction.

For thy hande is not shortened
that thdu canst not helpe: neither is
thy goodnes abated that thou wilt
not heare.

Thou hast promised, O Lorde,
that afoze we erie, thou wilt heare
vs: whilst we yet speake, thou
wilt haue mercy vpon vs.

Esa. 65.

For none that trust in thee shal
be confounded: neither any that call
vpon thee shalbe despised.

Tob. 3.

Iob. 5.

Osee. 6.

For thou art the onely Lorde,
who woundest & dost heale againe,
who killest and reuiuest, bringest e-
uen to hell, & bringest backe againe.

Our fathers hoped in thee, they
trusted in thee, and thou diddest de-
liuer them.

Sap. 22.

They called vpon thee, and were
helped: they put their trust in thee
and were not confounded.

O Lord, rebuke not vs in thine

Psal. 6.

D d. b.

in=

Christian prayers

indignation, neyther chasten vs in
thy heauie displeasure.

Psal. 25. D remember not the sinnes and
offences of our youth: but accordinge
to thy mercy thinke thou vppon vs,
O Lord, for thy goodnes.

Haue mercy vpon vs, O Lorde,
for we are weake: O Lorde heale
vs, for our bones are vexed.

Barne. 3. And now in the vexation of our
spirites & the anguyshe of our soules
we remember thee, and we crie vnto
thee: heare Lord, & haue mercy.

Jonas. 2. For thine owne sake and for thy
Danie. 9 holy names sake incline thine care,
and heare O mercifull Lord.

For wee doe not perforce out our
prayers before thy face, trusting in
our owne righte ouercomynge: but in thy
great and manifold mercies.

Wash vs thoroughly from our
wickednes: and cleanse vs from our
sinnes.

Turne

Turne thy face from our sinnes,
and pur out all our misdeedes.

Make vs cleane harts, O God:
and renue a right spirite within vs.

Helpe vs O God of our saluati-
on, for the glory of thy name: O de- Psal. 70.
liuer vs, and be mercifull vnto our
sinnes for thy names sake.

So wee that be thy people, and
shepe of thy pasture, shall giue thee
thankses for euer, and will alwayes
be shewing forth thy prayse from
generation to generation.

Glozy be to the father, and to
the sonne, and to the holy Ghost.

As it was in the beginning, is
now & euer shalbe, world with-
out end. Amen.

A

Christian prayers.

*A Psalm of thankesgiuing for
deliuerance from the plague, or
any other kind of sicknes,
trouble, or affliction.*

Psal. 85.



Orde thou art
become graci-
ous vnto thy
land, thou hast
toured away
the afflictions
of thy seruants.

Psal. 95.

Thou hast
taken away all thy displeasure, and
turned thy selfe from thy wrathfull
indignation.

For if thou Lord hadst not hel-
ped vs, it had not sayled but oure
soules, had bene put to silence.

But when wee sayd : our seete
haue slipped, thy mercy, O Lord,
helped vs vp.

In the multitude of the sorowes
that

that we had in our hartes, thy comfortes haue refreshed our soules.

Our soules wayted still vpon the Lord, our soules hanged vpon his helpe, our hope was alwayes in him. Psal. 62.

In the Lordes woord dyd wee reioyce, in Gods woord did we comfort our selues.

For the Lord sayd: call vpon me in the time of trouble, and I wyll heare thee: and thou shalt praise me, Psal. 50.

So wher we were poore, needy, sickly, and in heauinesse, the lord cared for vs: hee was our helpe and our sauour according to his woord. Psal. 10.

In our aduersitie and distresse he hath lift vp our heads, and saued vs from bitter destruction. Psal. 27.

Hee hath deliuered our soules from death, he hath feede vs in the time of dearth, hee hath saued vs from the noysome pestilence. Psal. 33.

Therefore will wee offer in his holie

Psal. 27

Christian prayers

holy temple. the oblation of thanks
giuing with great gladnes: we will
sing and speake praises vnto y^e Lord
our Saviour.

Psal. 106. We will giue thanks vnto the
Lord, for hee is gracious, and his
mercy endureth for ever.

Psal. 86. The Lord is full of compassion
Psal. 103. and mercy, long suffering, plēuous
in goodnes and pitie.

Psal. 57 His mercy is greater then the
Psal. 208 heauens, and his gracious goodnes
reacheth vnto the cloudes.

Psal. 103 Like as a father pitieth his own
chilozen: euen so is the Lord merci-
full vnto them that feare him.

Psal. 71. Therefore will wee prayse thee
and thy mercies, O God: vnto thee
will we sing, O thou holy one of
Israell.

Psal. 98. Wee will sing a newe song vnto
thee, O God: we will prayse the
Lord with psalmes of thankesgi-
uing.

uing.

W sing prayles, sing prayles vnto our God: O sing prayles, singe prayles vnto our kyng. Psal. 47.

For G D D is the Kyng of the earth, sing prayles with vnderstanding.

We will magnifie thee, O God, my kyng, we will prayse thy name for euer and euer. Psal. 145.

Euery day will we giue thanks vnto thee, and prayse thy name for euer and euer.

Our mouth shal speake the praises of the Lord, and let all flesh giue thanks to his holy name for euer and euer.

Blessed bee the Lorde God of Israell for euer: and blessed bee the name of his maiestie, worlde with-
out end, Amen. Psal. 21.

Glozy be to the Father, and to the Sonne, and to the holy Ghost.

Christian prayers

As it was in the beginnunge, is
now, and euer shalbe, world with-
out end. Amen.

*Prayers to be sayd before
meales and after.*

Psal. 104

AL things depend vpon thy pro-
uidence (O Lord) to receiue at
thy handes due sustenaunce in
time conuenient Thou giuest to
them, and they gather it : thou open-
est thy hand and they are satisfied
with all good things.

1. Tim. 4.

O heauenly Father, which art
the fountaine and full treasure of all
goodnes, we beseech thee to shewe
thy mercy vpon vs thy children,
and sanctifie these giftes which wee
receiue at thy mercifull liberalitie,
graunting vs grace to vse them so-
berly and purely, accordinge to thy
blessed Will: so that hereby we may

Tim. 2.

acknowledge thee to bee the authoz
and giuer of all good thinges: and
aboue all, that wee may remember
continually to seeke the spirituall
foode of thy sworde, wherewith our
soules may bee nourished euerla-
stingly, through our S. auioz chyst,
who is the true bread of life which
came downe from heauen, of whom
who so euer eateth shal liue for euer
and raigne with him in glory world
without end. So be it.

Iohn. 6.

*An other prayer before
meales.*

Whether ye eate or drinke (saith
S. Paule) or what soeuer ye
doe els, let all bee done to the
praise and glory of God.

Cor. 10.

Eternall and euerliving God, fa-
ther of our Lorde Iesus Chyst,
who of thi most singular loue which

C. c. i.

thru.

Christian prayers

thou barest to mankinde, hast appointed to his sustenance, not onely the fruites of the earth, but also the soules of the ayre, and beasts of the earth, and fishes of the sea, and hast commaunded thy benefits to bee receiued as frō thy hands with thāks geuing, assuring thy children by the mouth of thine Apostle, that to the cleane all thinges are cleane, as the creatures which be sanctified by thy word and by prayer: graunt vnto vs, so moderately to vse these thy gifts present, that our bodies being refreshed, our soules may bee more hable to procede in all good works, to the praise of thy holy name thorough Iesus Christe our Lorde; So be it.

Our father which art, &c.

Another.

O Eternall God, the very God of
peace and all consolation, which
broughtest agayne from death
our Lord Iesus the great Shep-
herd of the shepe, through the bloud
of the euerlasting couenant, make
vs fruitefull in all good workes to
doe thy will, and worke in vs that
which is acceptable in thy sight.
Sanctify vs throughout, and kepe
our whole spirite, soule, and body,
faultlesse vntill the comming of thy
deare sonne our lord Iesus Christ
Thou art faithfull (O father) who
hast promised this, who also shalt
bring it to passe: to thee therefore be
giuen euerlasting prayse, honor, and
glory. Amen.

*A thankesgiuing after
meales.*

Christian prayers

Let all nations magnifie & lord:
let all people reioyce in prayſing
& extolling his great mercies:
For his fatherly kindnes is plenti-
fully ſhewed forth vpon vs, and the
truth of his promiſe endureth for e-
uer.

We render thanks vnto thee, O
lord God for the manifold benefites
which we continually receiue at thy
bountifull hand, not only for that it
hath pleaſed thee to ſeede vs in this
preſent life, giuing vnto vs al things
neceſſary for the ſame: but eſpecially
becauſe thou haſt of thy free merce
faſhioned vs a new into an aſſured
hope of a farre better life, the which
thou haſt declared vnto vs by thy
hoily goſpell. Therefore we humbly
beſeech thee, O heauely father, that
thou wilt not ſuffer our affections
to be ſo entangled or rooted in thoſe
earthly and corruptible things, but
that

that wee maye alwayes haue oure
minds directed to thee on high, con-
tinually watching for the coming
of Christ, what time he shal appeare
for our full redemption. To whom
with thee and the holy Ghost be all
honour and glozy for euer and euer.
So be it.

*An other thankesgiuing
after meales.*

O Eternal God, the preseruer of
our life, and giuer of all good
gifts, we render vnto thee most
humble thanks, for that of thine a-
bundant goodnes it hath pleased
thee at this present to feede our bo-
dies with these corporall meates and
drinckes, beseeching thee also to feede
our selues with the spirituall foode
of thy liuely word, that in the hea-
uently lightnes of thy knowledge,

Christian prayers.

We may truely serue, loue, and obey thee, and leade a life woorthy of thy kindnes, that thou finding vs not vnthankfull for these and all other thy good blessings mayest goe forward dayly more and more to increase thy good giftes in vs, and at the last take vs vnto thee, and place vs in thy ioyfull kingdome amongst thy holy angels and blessed saintes, where thou with thy dearly beloved Sonne & the holy Ghost, livest & reignest one true and euerlasting God, in all honour and glory world without end. Amen.

An other thankesgiuing after meales.

Loy, prayse, and honour, be vnto thee most merciful and omnipotent father, who hast fed and dayly dost feede of thy most bounti-

full

full goodnes all liuinge creatures :
We be seeche thee, that as thou hast
nourished these our mortall bodyes
with corporall feede, so thou woul-
dest replenishe our soules with the
perfect knowledge of y lively word
of thy beloued sonne Iesus Christ,
to whome with thee and the holy
Ghoit be prayse, glory, and honour,
for euer. So be it.

Another.

Moste bountifull and gracious
God, which feedest all fleshe,
and hast promised that as king
of thee we shal not lacke, if we first
seek thy kingdome and the righte-
ousnes thereof, we feeling presently
the benefit of this thy gracious pro-
mise in feeding our bodyes with this
corporall foode, do render vnto thee
most hartly thanks for the same, &c.

E. iij. *seeching*

Christian pr ayers.

Seeching thes likewise to feede oure
soules with that heauenly foode
which perisheth not but abydeth in
to euerlasting life so that we being
nourished by thy goodnes both in
body and soule may be apt and ready
to do all good workes which thou
hast prepared for vs to walke in,
thzough Iesus Christ our Lord.

Vnto him that loued vs and
washed vs from our sinnes in
his blood, and made vs kynge
and priestes vnto God his fa-
ther, bee all glory, power, and
dominion for euer. Amen.

An other.

The G O D of glory who hath
created, redeemed, and presently
fed vs, be blessed for euer. So
be it.

The G O D of all power, who
hath

hath called from Death that great
pastor of the sheepe our lord Iesus,
comfort and defend the flock which
he hath redeemed by the blood of the
eternall Testament: increase the
number of true preachers: repress
the rage of obstinate tyrants: lighten
the hartes of the ignorant: relieve
the paines of such as be afflicted,
but specially of those that suffer
for the testimony of his trueth:

and finally, confound Sa=
than by the power of
our Lord Je=
sus Christ.

So be
it.

The



The Letany.



God the fa-
ther of heauen
haue mercy vpon
vs miserable
sinners.

O God the fa-
ther. &c.

O God the Sonne redeemer of the
world: haue mercy vpon vs mis-
erable sinners.

O God the Sonne redeemer. &c.

O God the holy Ghost, proce-
ding from the Father & the Sonne
haue mercy vpon vs miserable sin-
ners.

O God the holy Ghost. &c.

O Holy, blessed, and glorious

The Letanie

trinitie, thre persons and one God,
haue mercy vpon vs miserable sin-
ners.

*O holy, blessed, and glori-
ous. &c.*

Remember not Lord our offen-
ces, nor the offences of our forefa-
thers, neyther take thou vengeance
of our sinnes, spare vs good Lord,
spare thy people whom thou hast re-
deemed with thy moste precious
bloud, and bee not angry with vs
for euer.

Spare vs good Lord.

From all euill & mischief, from
sinne, from the craftes and assaultes
of the Deuill, from thy wrath, and
from euerlasting damnation.

Good Lord deliuer vs.

From blindness of hart, from
pride, bayne gloze, and hypocrisie,
from

from enuie, hatred and malice, and
all vncharitablenesse.

Good Lord deliuer vs.

From fornication and all other
deadly sinne, & from all the deceites
of the world, the flesh, & the Deuill.

Good Lord deliuer vs.

From lightning & tempest, from
plague, pestilence, and famine, from
battayle and murther, and from so-
derne death.

Good Lord deliuer vs.

From all sedition and priuie con-
spiracie, from all false doctrine and
heresie, from hardnes of harte, and
contempt of thy woorde and com-
maundement.

Good Lord deliuer vs.

By the mistery of thy holy incar-
nation, by thy holy natiuitie and cir-
cumcision, by thy baptism, fasting,
and

The Letanie

and temptation.

Good Lord deliuer vs.

By thine agony & bloody sweate,
by thy croffe and Passion, by thy
precious death and buriall, by thy
glorious Resurrection and Ascen-
sion, and by the comming of the ho-
ly Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in
all time of our wealth, in the houre
of death, & in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseeche thee to
heare vs O Lorde God, and that
it may please thee to rule & gouerne
thy holy Church vniuersally in the
right way.

We beseech thee. &c.

That it may please thee to keepe
& strengthen in true worshipping
of thee, in righteousness and holines

of

of life, thy seruant Elizabeth our
most gracious Queen & gouernour

We beseech thee. &c.

That it may please thee to rule
her hart in thy faith, fear, and loue,
and that she may euermore haue as-
sistance in thee, & euer seeke thy ho-
nour and glory.

We beseech thee. &c.

That it may please thee to be her
defender and keeper, giuing her the
victory ouer all her enemies.

We beseech thee, &c.

That it may please thee to illumi-
nate all Bishoppes, Pastours, and
Ministers of the church, with true
knowledge & vnderstanding of thy
word, and that both by their prea-
ching & liuing, they may set it forth
and shew it accordingly.

We beseech thee. &c.

That

The Letanie.

That it may please thee to endue
the Lordes of the Counsell, and all
the Nobilitie with grace, wisdom
and vnderstanding.

We beseech thee. &c.

That it may please thee to blesse
and keepe the Magistrates, giuing
them grace to execute iustice, and to
maintaine truth.

We beseech thee. &c.

That it may please thee to blesse
and keepe all thy people.

We beseech thee. &c.

That it may please thee to giue
to al nations, vnitie, peace and con-
cord.

We beseech thee. &c.

That it may please thee to giue vs
an hart to loue and dread thee, and
diligently to liue after thy commaund-
ment's.

Wee

We beseech thee, &c.

That it may please thee to giue
all thy people increase of grace, to
heare meekely thy word, and to re-
ceiue it with pure affection, and to
bryng forth the frutes of the spirit.

We beseech thee, &c.

That it may please thee to bringe
into the way of truth, all suche as
hane erred and are deceiued.

We beseech thee, &c.

That it may please thee to streng-
then such as do stande, and to com-
fort and help the weake harted, and
to raise them vp that fall, and final-
ly to beate downe Satan vnder
our feete.

We beseech thee, &c.

That it may please thee to succour
helpe and comfort al that be in dan-
ger, necessitie and tribulation.

Ff. i.

We

The Letanie.

We beseech thee, &c.

That it may please thee to preserve all that travayle by land or by water, al women laboring of child, all sicke persons, & yonug children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and prouide for the fatherlesse children and widowers, and all that bee desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgive our enimies, persecutors and slanderers, and to tourne their hartes.

We beseech thee, &c.

That it may please thee to geue & preserve to our vse & kindly fruits

of the earth so as in due tyme wee
may enioy them.

We beseeche thee. &c.

That it may please thee to gyue
vs true repentance, to forgiue vs al
our sinnes, negligences, and igno-
rances, and to endue vs with thy
holy spirite, to amende our liues ac-
cording to thy holy word.

We beseeche thee, &c.

Sonne of God, we beseeche, &c.

Sonne of God, &c.

**O Lambe of God that takest a-
way the sinnes of the world.**

Graunt vs thy peace.

**O Lambe of God that takest a-
way the sinnes of the world.**

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

The Letanie.

*Lord haue mercy vpon vs.
Christ haue mercy vpon vs.*

*Christ haue mercy vpon vs.
Lord haue mercy vpon vs.*

*Lord haue mercy vpon vs.
Our father which art in heauē, &c.
And lead vs not into temptation.*

But deliuer vs frō euil. Amen.

*O Lord deale not with vs after
our sinnes.*

*Neither reward vs after our
iniquities.*

Let vs pray.

*O God mercifull Father that de-
spisest not the sighing of a cōtrit
harte; noz the desire of suche as
be sorowfull, mercifullp asiste oure
prayers that we make befoze thee*

in

in all troubles & aduersities when
soeuer they oppresse vs, and graci-
ously heare vs, that those euilles
which the craft and subtiltye of the
Deuill or man worketh against vs,
bee brought to nought, and by the
prouidence of thi goodnes they may
be dispersed, that we thy seruants
being hurt by no persecution, maye
euermore giue thanks vnto thee
in thy holy Church, thzough Iesus
Christ our Lord.

O Lord arise, helpe vs and
deliuer vs for thy names
sake.

O God we haue hard with oure
eares, & our fathers haue declared
vnto vs the noble works that thou
didst in their dayes, and in the olde
time befoze them.

The Letanie.

O Lord arise helpe vs and
deliuer vs for thy honour.
Glorie be to the father, and to, &c.

As it was in the, &c.

From our enemies defende vs, O
Christ.

Graciously looke vpon
our afflictions.

Pitifully behold the sorowes of our
harteres.

Mercifully forgiue the sinnes
of thy people.

Favourably with mercy heare our
prayers.

O sonne of Dauid haue
mercy vpon vs.

Both now and euer boughsafe to
heare vs O Christ.

Graciously heare vs O Christ,
graciously heare vs, &c.

O Lord let thy mercy bee shewed
vpon vs.

As we do put our trust in thee

Let vs pray.

W E humbly beseech thee (O fa-
ther) mercifully to looke vpon
our infirmities, and for the glo-
ry of thy names sake, turne from vs
those euils that we most righteously
haue deserued, and graunt that in al
our troubles we mai put our whole
trust and confidence in thy mercy, &
euermore serue thee in holynes and
purenes of liuing, to thy honoz and
glory: through our onely mediatour
& aduocate Iesus Christ our lord.
Amen.

A prayer for the Queenes
Majestie.

The Letanie.

O Lord our heavenly father, high
and mighty, Kinge of Kinges,
Lord of lordes, the onely ruler
of Princes, which doest from thy
throne behold all the dwellers vpon
the earth: most hartely we beseeche
thee with thy fauour to behold our
moste gracious soueraigne Ladye
Queene Elizabeth, and so replenish
her with the grace of thy holy spirit
that shee may alway encline to thy
will, and walke in thy way. Indue
her plentifully with heavenly gifts:
graunt her in helth and weith longe
to liue, strengthen her that she may
benquish and ouercome all her ene-
mies. And finally after this lyfe she
may attayn euerlasting ioye and fe-
licite, through Iesus Christ oure
Lord. Amen.

A prayer

*A prayer for Pastoures
and ministers of the
Church.*

A mighty and euerlasting God
which only workest great mar-
uayles, sende downe vpon our
Pastoures and Ministers, and all
congregations committed too theyr
charge, the healthfull Spirit of thy
grace, & that they may truely please
thee. Poure vpon them the conti-
nuall dew of thy blessing: Graunte
this (O lord) for the honour of our
Advocate and Mediatour Iesus
Christ.

For rayne.

O God heauenly Father, whiche
by thy Sonne Iesus Christe
hast promised to all them that
seek the kingdome, and the righte-

ff. v.

out=

The Letanie.

ousnes therof, all thinges necessary to their bodily sustenance: Sende vs we besech thee, in this our necessitie, such moderate rain & showers, that wee may receyue the frutes of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

For fayre weather.

O Lord God which for the sin of man diddest once drowne all the world except viii. persons, and afterward of thy great mercye didst promise neuer to destroy it so again: we humbly besech thee, that although we for our iniquities haue woorthily deserued this plague of rayne and waters, yet vppon our true repentance, thou wilt send vs such weather, whereby we may receyue the frutes of the earth in due season, &

learne

learne both by thy punishment to amend our liues, and for thy clemency too gync thee praye and glorie thorough Iesus Christ our Lord. Amen.

*An other prayer for faire
weather.*

O God and mercifull Father, wee acknowledge that wee through our manifold sinnes haue deserved to bee sharply rebuked and corrected of thee. But if thou shouldest deale with vs after our sinnes, wee are not able to abyde thy wrath and heauy hande. Wherefore deale mercifully with vs (O lord:) after the greatnes of thy goodnes, and the multitude of thy mercies, that wee rather may reioyce and be thankfull vnto thee for the aboundance of thy great mercies, and louing kindnes,
then

The Letanie.

then be cast downe and discouraged
by the heauy waight of thy hand.

In thy handes (O lord) are both
heauen & earth: So gouerne them
therefore, wee beseeche thee for thy
names sake, that we may haue sea-
sonable weather to receiue y fruits
of the earth. Stay the immoderate
plentye of rayne and vnseasonable
weather, and powze rather vpon
vs the plentifull dewe of the spirite,
that we may dayly grow to the per-
fection of christen men. Take away
from vs our stouy hartes, and giue
vnto vs in the steede therof, hartes
of fleshe, that wee maye cease at the
length thus to prouoke thy wrath,
to bring vpo vs either this so great
a plague, as the losse of the fruits of
the earth, eyther else other plagues
of thy iust iudgement. Graunt that
we may so repent vs of our former
euillies, that hereafter the woorthy

fruits

fruits of true repentance may continually appeare therein, and so to passe ouer and to end this our mortall lyfe, that at the last we may attayne vnto the blessed resurrection and life euerlasting, thowoe Iesus Christ our Lord. Amen.

*In the time of dearth
and famine.*

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beastes increase, & fishes do multiply: behold we beseeche thee, the afflictions of thi people, and graunt that the scarcity and dearth which we doe now most iustly suffer for our iniquitie, may thzough thy goodnes bee mercifullye turned into cheapnes and plenty, for the loue of Iesus Christ our Lord, to whom with thee and
the

The Letanie.

In the tyme of warre.

O Almighty god, king of al kings
and gouernour of all thinges,
whose power no creature is a-
ble to resist, to whome it belongeth
iustly to punishe sinners, and to bee
mercifull vnto them that truly re-
pent. saue and deliuer vs (we hum-
bly beseech thee) from the handes of
our enemies: abate their pryde, as-
swage their malice, and confounde
their deuises, that wee being armed
with thy defence, may bee preserved
from al perils to glorify thee, which
arte the onely geuer of all victorie,
thorowgh the merites of thy onely
Sonne Iesus Christe our Lorde.
Amen.

*A prayer for obtayning
the holy Ghost.*

O Almighty and mercifull Lord,
which giuest vnto thy elect peo-
ple the holy Ghoste, as a sure
pledge of thy heavenly kingdome,
graunt vnto vs (O Lord) this holy
spirite, that hee maye beare witnesse
with our spirit that we be thy chil-
dren and heires of thy kingdome,
and that by the operation of this spi-
rit we may kill all carnall lustes,
vnlawfull pleasures, concupiscence,
euill affections contrary to thy will
by our Saviour and Lord Iesus
Christ. Amen.

*For sure hope and true taste
of euerlasting lyfe.*

O Almighty God, which hast pre-
pared euerlasting life to al those
that be thy faithfull seruants,
graunt vnto vs Lord, sure hope of
this

The Letanie.

this life euerlasting, that whyles we
be here in this miserable world, we
may haue some tast and feeling of it
in our hartes: not by our deseruinge
but by the merites, and deseruing of
our Sauour & Lord Iesus christ.
Amen.

*For the true knowledge of God
and his worde, and a life a-
greable to the same.*

GRaunt vnto vs, O mercifull
God, we moste hartely beseeche
thee, knowledge and true vn-
derstanding of thy word, that al ig-
norance expelled wee maye knowe
what thy will and pleasure is in all
thinges, and how to doe our duties,
and truly to walke in our vocation,
and that also we mai expresse in our
liuing those things & wee do know
that we be not only knowers of thy

word

word good Lord, but also bee wor-
bers of the same, by our Saviour
Jesus Christ. Amen.

*A prayer for the gift of
faith.*

O Almighty and everlasting god,
whiche not onely geuest euery
good and perfect gifte, but also
encreasest those gifts that thou hast
geuen: we mo^t humbly beseech thee
to encrease in vs the gifte of faith,
that we may truly beleue in thee &
in thy promises made vnto vs, and
that neither by our negligence, nor
infirmite of the fleshe, nor by gree-
uousnes of tentations, neyther by
the subtil crafts and assaults of the
deuill, we be driuen from this faith
in the bloude of our Saviour and
Lord Jesu Christ. Amen.

The Letanie.

For a godly lyfe.

Almighty God, gyue vs grace
that we mai cast away y^e workes
of darknes & put vppon vs the
armour of light, now in the time of
this mortall life (in the whiche thy
sonne Iesus Christ, came to visite
vs in great humility) that in the last
day, when he shall come agayne in
his glorious maiestie to iudge both
the quicke & the dead, wee may rple
to the lyfe immortall, thorough him
who liueth and raigeth with thee
and the holy ghost, nowe and euer.
Amen.

*A prayer for true perseue-
rance and assured hope
of eternall
lyfe.*

Bles

Blessed God, which hast caused
all holy scriptures to be written
for our learning: graunt vs that
we maye in suche wise heare them,
read them, marke them, lerne them
and inwardly digest them, that by
patience & comfort of thy holy word
we may embrace and euer holde fast
the blessed hope of euerlastinge lyfe,
which thou hast geuen vs in oure
Saviour Iesus Christ. Amen.

A praier of Chrysostome.

A Almighty god which hast giuen
vs grace at this time with one
accorde too make out common
supplications vnto thee, and dost
promise that when two or thre bee
gathered together in thy name, thou
wilt graunt their requestes: fulfill
nowe O Lord the desires and
petitions of thy seruants,

The Letanie.

as may be moſte expedient for them
graunting vs in this worlde
knowledge of thy truth,
and in the world to
come lyſe cuer=
ſting. A=
men.

*The ende of the
Letanie.*

Prayers

PRAYERS COM-
monly called Lidleis prayer
with certayne godly
additions.

Before thou prayest forgive, if
thou hast any thing against a-
ny man, and remember that þ
commest not to **G D D** with a
double harte, but lift vp
pure hands, without
wraath or doub-
ting.



DAlmighty and moſte
mercifull father, I thy
pooze creature & work
of thy hands, acknow-
ledge and confeſſe vn-
to thee my manyfold ſinnes and of-
fences, which I from my youth vnto
this time, haue greuously com-
mitted againſt thee, in thoughte,
word and deed, and am now taught
G. iiij. and

Lidleys praiers

and moued by thy worde and grace,
to be hartely sorry for the same, desi-
ring thee for y^e precious blood shed-
ding of Iesus Christ, thy deare son
our Lord, to haue mercy vpon mee,
and forgive me al those myne offen-
ces, according to thy great mercy &
promise which hast saide: At what
time soeuer a sinner doth repēt him
of his sinne from the bottoome of his
hart, I will put all his wickednes
out of my remembrance.

O lord I acknowledge & confesse,
y^e I was borne in sinne, & conceiued
in wickednes, and am by nature a
child of wrath: for in my flesh dwel-
leth no good thing. and of my self I
am not able to thinke a good thought
much lesse do that thou in thy lawe
requirest of me to be don, which hast
saide: cursed is he that continueth not
in all things that are w^ritten in the
law to doe them. Againe, thy law is

Spiri-

spiritual, but I am carnal, sold vn-
der sin. Therfore O lord I cal vn-
to thee for grace, (which hast saide:
as ke and ye shal haue, seeke and yce
shall finde, knock and it shalbe ope-
ned vnto you) to prouēt & draw my
will to all goodnes: for none can
come to thee, except hee be drawn: &
except we be borne frō aboue, we cā
not see & kingdom of god. Assist mee,
therfore & guid me wth thi holy spirit
frō time to time: draw me & I shall
run after thee, & gyue me strength &
ablenes thzough Christ our lord to
accomplish and fulfill the same. De-
liuer me frō & spirit of pryde, vaine
glory, hautines of minde, presump-
tion, selfloue, and make me poore in
spirit, humble, meeke, gentle & lowe
in mine own sight, that I list not op-
my self aboue my bzyetherne, but es-
tyme my self to be as a seruant to all
men to do thē good, after the exāple
of Christ, who came not to be mini-

Lidley s praiers

stred vnto, but to minister: who also hath saide, blessed are the poore in spirit: againe, thou resistest & proud, but givest grace to the humble.

Giue me thy grace, O lord, that whensoever I be overtaken with any kind of sin & wickednes, eyther in thought, word, or deed, or that I feele mine own incontinencie & weakness, I may immediately with hartie repentance, returne to thee againe, & not to lye still in security of sin.

Take from me my stony, unbeleuing, blind, doubtfull, vnfaithful, & vnthankful hart, & geue me an hart of flesh, to bow & encline to thy will. My carnall, secure, and impenitent harte take away from mee, and giue me an hart to feare, loue, & obey thee. Write thy lawe in my hart, graue it in my minde, that I may beleue, trust, and liue in thee for mee.

Take from mee the wicked spirit

of suspition, enute, euil ielouſie, baine
ſurmiſings, murmuring and grud-
ging or backbitting of any, eſpecially
ſuch as be in authoritie, & miniſters
of thy worſhe.

O Lord keepe me from al wrath,
malice and haſtines, al reſpect of per-
ſons in the faith, al lying, euil woꝝds
contention, flattering, diſſimulatiō,
hypocriſie, blaſphemy & baine ſwea-
ring by the name of god, his woꝝks
or creatures: from all lightnes, idle
woꝝds and all vnſtablenes of hart.
Oh lord deliuer thou my hart from
al filthynes both of the fleſh and ſpi-
rit, from all vncleane thoughts and
vnlawful deſires, euil concupiſcences
and luſtes of the body.

Take from me alſo couetouſnes &
inordinate care of riches, all deceit &
guyle in my calling and office, al idle-
nes & ſloth, & giue me not ouer vn-
to an vnſhamefaſt & obſtinat mind.

G. b.

Make

Lidleys praiers.

Make me able and contented with
paciencie to beare all occasions of of-
fence when they be offered or giuen
me, and not to recompence euil for e-
uil, and suffer me not good Lord to
giue occasions of euil to any man, &
if I doe, make mee willing to con-
fesse my fault and to amend it.

Geue mee thy grace that I neuer
enuy any good mā's loue or womā's
because they do eyther loue god and
his people moze then I, or else that
they be beloued of him or his, moze
thē I. Make me to reioice in other
mens giftes, and not to enuy them;
bicause they be better thē myne, but
rather to giue thanks for thē with
all my harte, desiring that they may
be increased in them and in me.

Oh lord take fro me a careful hart
in all worldly things, & graunt that
neither pouertie oppresse me & driue
me to dispaire or falsehode, neyther

wealthe

wealth and prosperitie lift me vp to
forget thee oz my selfe, but that in
prosperitie I may be thankfull, and
in aduersitie patient and humble.

Lord make mee mery withoute
lightnes, saode without mistrust, so-
ber without dulnes, fearinge thee
without desperatiō, trusting in thee
without presumption.

Graunt me O god a tēder, louing
& merciful hart toward m^y b^reth^r &
long suffering and pacience to beare
all things well, that thy prouidence
shall see meete to lay vpon mee.

Regenerat my hart with the spirit
of grace dayly more and more: geue
me an inward tast and feeling of thy
fauor & mercy towards me in christ
Iesu our lord, that I may knowe
thee to be my God and father, & my
selfe to be thy child for euermore.

Lord increase this my faith in thee
and in Christ thi sonne my redemer

Lidleys preiers

increase & confirme my hope in thy promises touching my saluation.

O h god, make perfect my loue toward thee and to my redeemer & iustifier: giue me a true and vnfaigned loue to all vertue & godlines, & to all thy chosen people where soener they be dispersed thzoughout al y world: encrease in me strength and victo: p against all tentations & assaults of the flesh, the world, & the deuill, that according to thy promise, I be neuer further proued o: tempted, then thou wilt giue me strength to ouercome.

Giue me grace to keepe a good conscience: giue me a pure hart & mind, and renue a right spirit within mee. Giue me also a right vnderstanding of thy holy word, that I may neuer swarue from the true sense and meaning thereof, and that my chief felicity may be in the same, in hearing,

rea=

reading, talking, watching, praying
fasting, mortifyinge, and subduing
mine own will and members.

Oh lord, I offer vp my self wholly
with al my croked & corrupt nature
so much as it is, in will and works,
vnto thy mercy to be corrected and
reformed at thyne owne will and
pleasure,

Rule & confirme our hartes with
thy spirit: O lord: lighten & guide vs
alwayes with the light of thy holy
Gospel: gouerne and preserue thy
church, and defende those realmes &
cities that giue succour & harborow
to thy people: make vs al diligent &
happy in the works of our vocatiō:
take into thy custodie for euer oure
soules and bodyes, our liues, and all
that euer we haue.

Be gracious and fauourable (oh
Lorde) to all men, and euē to oure
very enemies, and according to thy

good

Lidleys praiers

good will and purpose forgive them
their sinnes. Tūert vnto thy truth
all those whom thou hast appointed
in Iesus Christ to saluation.

Be mercifull O Lorde, to all our
brethren and sisterns that suffer any
kind of persecution or affliction, whe-
ther in mind or in body, especial such
as suffer for thy name & gospel: giue
thē patience, constancy, and stedfast
hope, til thou send thē full and good
deliuerance of all their troubles.

Be gracious to al those whom thou
hast coupled & linked to vs in loue
and friendship, whose hearts thou
hast moued to pray for vs, & with vs
good, to succour and help vs in our
necessitie: graunt vs all thy blessing
and holy spirite, to sanctifie vs in
vntie of faith, & dwell in vs for ever

Finally, oh lord, haue mercy vpon
my wife, children, and samely which
thou hast giuen me, and encrease the

fear in our hartes, & we may truly
loue thee, & one of vs another in the
so that we may be pure both in soule
& body, & bring up our childre in ver
tue, nourtour & informatiō of y lord
Plant in my hart all vertues y bee
necessary and requisite in a chryistian
man, and giue me grace so to vse the
and all other gifts which I haue re
ceyued at thy merciful hand, as may
be most to thy glory & praise, to my
consolation & saluation, & to the pro
fite of thy church: which petitions &
requests I do not make o lord, tru
sting in myne owne righteousnesse,
which I do acknowledge is thi pro
phet to bee stayned and defiled, but
only in thi great mercy and promise.
O heare me lord, for giue me Lord,
consider me, and tary not ouer long
but for thy own sake do it, & for thy
sonne Iesus & hysters sake, in who
al thy promises ar yea & amē, which

Lidleys praiers

is our only redeemer, saviour, & iustifier, to whom with thee, O Father, and the holy ghost bee all glory and prayse now and for ever. Amen

*A prayer for remission of sinnes
and for the leading of a
godly lyfe.*

O Lorde thou great and terrible God, thou that kepest couenāt and mercy with thē that loue thee & doe thy commaundments, let thine eares be open that thou mayst heare y prayers of thy seruāt, which I make before thee at this tyme: haue mercy vpon me thi poore creature and work of thyne handes, for I haue sinned and done wickedly, and haue offended thy maiestie grievously, in that I haue gone backe & depart from all thy preceptes and iudgements, and haue not followed

thy

thy seruants the prophets & spake
vnto me in thy name, but haue from
day to day prouoked thy iust wraath
and indignation against me.

O lord I knowlege and confesse
my manifold sinnes and wickednes.
the which I haue vnrighcouly co
mitted against thee in thought, wo: d
and deede, from my youth vntill
this day, for the which I am harte
lysoy, and unfained repene, pur
posing euermore thozough the assi
stance of thy grace, to walke in a
new life.

Remember not I orde the multi
tude of my misdeedes, I beseech thee,
but according to thy great mercies
thinke vpon mee.

Call to remembrance for christes
sake thy louing kindness and thy
tender mercy the which hath euer
bene of old.

Hyde not thou thy face from mee

Lidleys praiers

nor cast not of thy seruant in thy displeasure.

For thy mercies sake deliuer me from all my sinnes, and make mee not a scozne vnto the foolishhe.

Turne not away thy mercy from me, but let thy most louing kindnes and truth alwayes p̄serue me.

Helpe me for thy names sake, and deliuer me in thy strength.

Hearc my praier (O lord) and consider the wordes of my mouth, for my misdeedes p̄cuaile against me: O be thou mercifull vnto my sinnes.

Let the sorowfull sighinge of thy prisoner come before thee O Lorde, and comfort the soule of thy seruant, for vnto thee do I flee for succour. Satisfie me with thy mercy, & that done, so shall I reioyce & be glad in thee all the daies of my lyfe.

Loke not extremely what is done amisse in me, for I haue sinned against

gainst heauen & before thee, and am
no more worthy to be called thy son:
yet lord of thy great goodnes powre
downe some of the crummes that fall
from thy chldrens table, and make
me as one of the least of them.

Reward me not accordinge to my
deseruing, for thē I must nedes pe-
rish: for vnto me pertaineth nothing
but open shame, cōfusiō & dānatiō:
but with thee ther is mercy, forgie-
nes, and plenteous redemption.

O lord therfore I come vnto thee
not hoping in mine owne righteou-
nes, but trusting onely in thy great
mercies & promises made vnto me in
christ iesu my lord, for whose sake I
beseech thee to cleanse me from all my
sins, & do away all mine iniquities.

For thy tender mercy sake, lay not
my sinnes to my charge, but forgie
that is past, and giue me grace to a-
mend my life, to decline from sinne.

Lidleys praiers

and incline to vertue, that I maye
waite with an byright hart, a cleane
conscience, and single eye befoze thee
this day or night and evermore.

Put me not from thy presence (oh
thou God of all comfort) but incline
thine care vnto my calling.

Strengthen thy seruant with
power of thy right hand, and helpe
the sonne of thy handmayden.

Comfort my soule with thy sweete
promises, and let thy mercies couer
my infirmities.

O lord giue me ioy in thy holy spi
rit that I may reioyce in thy sacred
word, that al my whole pleasure, fe
licitie, and consolation may bee night
and day, in reading, thinking, & tal
king of the same, to thy glory and
my edifying.

Assist thy seruauit against this
world & the vaine pomp, pleasures
and beautie therof, that it may bee

vnto

unto me as vile dust, filth and slime:
that I may vse it as though I bled
it not: and that it may serue me, and
I not it: that I maye take my parte
therof vnto my necessitie with tha=
kelgiuing: that I doe not vse thy
creatures voluptuously, but that I
may liue soberly and godly in this
present life.

Giue me grace to walke with a
good conscience, both before thee &
towards all men in all my doings,
that I bee not a reader of thy holy
word and a talker onely, but that it
may appeare also in my life and con=
uersation.

O lord graunt vnto thy seruauit
the strength of thy holy spirit, to sub=
due this body of sinne & the whole
lusts therof, that it may be made o=
bedient both in will, mind, and mem=
bers to doe thy holy will.

O Lord my sauour, encrease my

Th. iij

faith

Lidleys prayers

faith in thee & in thy Christ, & make
it strong to beleue thy promises.

O Lord my redeemer, increase in
me a loue to do thy will, and to thy
righteous people.

O Lord my iustifier, increase in
me a sure hope of my saluation, with
out doubt or wauering in aduersity,
and without pride or presumptiō in
prosperitie: so that in aduersitie I
may be patient, and giue thanks in
prosperitie, and serue thee with re-
uerence and godly feare al the daies
of my life.

Increase in me Lord, all other
vertues agreable to a godly life, for
I come vnto thee my God as vnto
the well & euerlasting fountaine of
health and saluation.

O heauenly Father, graunt vnto
me and all other, whersoever they be
dispersed throughout y^e whole world
which profess thy holy word, so to

live

liue that we may die to sinne, & lead
a godly conuersation, walkinge in=
nocently befoze the e.

Preferue and defend thy seruant
from al false opinions, that I be not
deceiued and caried away in erroꝝ of
the wicked, but that I maye growe
in grace and knowledge of our loꝝd
and sauour Iesus Christ.

O Lord giue me a reuerent and
pure vnderstanding of thy holy word
and to auoyde all rashe iudgement
and peruerse interpretations.

O lord giue me wisdom, know=
ledge and vnderstanding to perceiue
those false, lying, & flattering spirits
which do deceiue the harts of inno=
cents, and beguile vnstable soules.

O Lord make me to be content w
this woman whom thou hast giuen
me to be my wife, that we may god
ly liue together, according to thy ho
ly ordinance.

Lidleys praiers

Giue her an hart of vnderſtāding
and ſet thy feare alwaye befoze her
eyes, that ſhee maye be obedient in
word, deedz, and thought, to al that
is thy will.

O Lord giue vs the power of thy
holy ſpirit to rule, gouerne, & bringe
by theſe our children and familie in
all godly feare & knowledge of thy
holy word, & that we may bee vnto
them an example in all godlines and
vertue, to the prayſe of thy holpe
name.

Haue my ſoule (oh my god) wher
ther it be through prosperitie or ad-
uerſitie, loſſe or gaine, ſickneſſe or
health, life or death.

Aide, ſtrengthen, ſuccour, and de-
ſend thy ſeruant in all aduerſitie,
tribulation, and temptation, and ſuf-
fer not him to be tempted aboue his
ſtrength.

Increase my ioye and comfort in

thee and thy holy spirit, that I may reioice in all trouble and affliction, & embrace the same to my consolation and comfort, and think my self happy and blessed, when I am counted worthy to suffer any trouble for thy names sake.

Take from my hart the care of all worldly things, onely set before my eyes the ioye of the crosse of Christ, that I may take comfort therein, & despise the shame, for the great reward that is laide vp in heauen for all those that with patience suffer in aduersitie, and continew in wel doing to the end.

Behold Lord, though I am but dust, earth, and ashes: yet I haue taken vpon me, and am bolde to come vnto thee, through the merites of Christes death and blood shedding, to lay my praiers before thee, requiring mercie, pardon, and forgiveness

Lidleys praiers

of al my sinnes, and also the assistāce
of thy grace to doe thy will all the
dayes of my life, and to obtayne all
these my petitions, through Iesus
Christ thy deare sonne, and my only
Saviour: to whom with thee and
the holy ghost be all honour and glo-
ry now and euer. Amen.

A prayer for the auoy- ding of all kind of sinne.

O Almighty and euerlasting God,
thou God of all power, before
whose eyes all things lie naked
and bare, haue regard vnto me most
miserable sinner: let my praiers as-
cend vp before thy presence, and bee
accepted in thy sight, for Iesus chri-
stes sake.

Giue thy holy spirit into my hart
oh lord, & lighten my vnderstanding
that

that I may dwell in the feare of thy
holy name al y dayes of my life: that
I may know thee the only true god
& Iesus Ch�ist whō thou hast sent
For I come not vnto thee (O
Lord thou louer of our soules) ho-
ping in mine own righteousnes, but
trusting only vpon the multitude of
thy great mercies which thou hast
laid forth before the eyes of all peo-
ple, offering saluation to the whole
worlde, & hast promised that whoso-
uer he be of the whole generation of
man, that will receiue grace, repent
and turne vnfainedly frō his sinnes
he shall haue free remission and for-
giuenes through Iesus Ch�ist our
Lord, which is our only aduocate &
Mediatour, in whom our saluation
lieth, of whō thou hast sayd: this is
my deare sonne, in whom I am wel
pleased & wel pacified. For this thy
sonnes sake (by whom I am bolde

Lidleys praiers.

to come vnto thee, which appeareth
now in thy sight, making continual
intercession for vs haue mercy vpon
me, O thou mightie God, & forgieue
me all my sinnes, which I haue vn-
righteously committed against thee,
in thought, word and dedde.

O let mee feele thy mercies to-
wards me, for I do confesse my sins
vnto thee O lord, and hide not mine
vnrighteousnes: I do acknow'edge
mine offences, and accuse my selfe be-
fore thee of all my mis deddes.

Helpe me O God my sauiour, for
the glory of thy name: O deliuer
me and forgieue me my sinnes, for
thy rich mercies sake.

Remember not the offences of my
youth (O lord) but thinke vpon thy
great mercies and couenaunt made
vnto me in Christ Iesus.

O most mercifull father, consider
mine infirmities which are many &
great,

great, & beare mine imperfection for
thy sonne my sauioꝝ Iesus Chꝛists
sake, which had good experience of
our infirmitie, that he might be mer-
cifull vnto al them that are afflicted:
consider the enemy hath gotten an
open way into my flesh, wherein I
confesse that there dwelleth nothing
but sinne, wretchednesse, and misery

Therefore I come vnto thee (O
Lorde my God) desiring thee for
chꝛists sake, to renew in me a right
spirit, that I may receiue strength
and ablenesse to doe thy righteous
will, and to stand against all the af-
faultes of the deuill, that they maye
haue no place in me, but that the old
man which I beare about in my bo-
die, may be crucified and daily die in
me, that the lustes of sin may utter-
ly bee destroyed, that I maye euer-
more be renewed in the spirite of my
mind: that the life of Chꝛist may al-
wayes

Lidleys praier

Wayes appeare in me.

Good lord deliuer me frō al kinds of euill, as fornication, couetousnes, maliciousnes, enuy, murder, debate, deceit, slaundering, from doinge of wrong, pride, boasting, vaine glozy, hipocrisie, wantonnes, idolatrie, hatred, variance, wrath, strife, sediciō, sectes, enuying, drunkennes, gluttony, & other such-like, good Lord for thy great mercy sake deliuer me, and graunt me grace & I may haue thee alwaies before mine eyes: that I mai also haue a respect vnto thy iudgements: that whatsoeuer I say, think or do, it may be agreable to thy holy wil and word: that I be not minded as the vngodly wicked men are: let me haue no pleasure in such things as please thē. Make me low in mine owne sight (O Lord) that pride and selfe loue ouertake me not. Let not the hand of y vngodly cast me down

but

but bow my hart alwaies vnto thee,
that I may serue thee al the daies of
my life in such holines & righteous-
nes, as is acceptable before thee. Re-
moue from me al vanities & lies: let
not the desires of vnclennes take hold
vpon me, and giue me not ouer vnto
and vnshamefast or obstinate mind,
but hold me alwaies vnder thy nur-
ture and correction.

Of thy fatherly mercy leaue me not
to my selfe, but stand thou alwayes
by me: for I am to weake of mine
own power to do any thinge that is
good, but my righteousnes & strenght
lieth only in thee.

Therefore (O Lord) I come vn-
to thee, requiring mercy in thy sight
& the assistance of thy grace, that I
may be strengthened with power in
my inward man, & be armed wth thy ho-
ly armour, which is the brest plate
of righteousness, the shield of faith,
the

Lidleys praiers

the hope of saluation for an helmet,
and the sword of the spirit, which is
thy holy word, that I maye stand
perfect in all that is thy will, and be
found worthy through christ, to re-
ceiue a crowne of life whiche thou
hast promised to all them that
thee in purenes of mind.

O Lord plant in mee true obedi-
ence to thy holy law, and let not the
cares of this world choke thy word
in mee.

Good Lorde giue mee grace to
walk before thee al the daies of this
my pilgrimage with good conscience
and pure mind, that whē thou shalt
appeare to reward euerie man ac-
cording to his deedes, I may reioice
and not bee ashamed of thee at thy
comming.

Increase my faith (O Lorde my
Saviour) in thee & in thy Christ.
Increase my loue (O my redeemer)

to

to thee & to thi righteous people. Increase a sure hope in me of my saluatiō, & my iustifier. Increase strēgth in me to ouercome sinne, and to stād against al euil tēptations, that they haue no place in mee.

Giue me a pure iudgement & true vnderstanding of thy word & lord, that I be not deceiued & caried away in the errour of y swicked: but grāt that I may grow in thy grace, & in the knowledge of our Lord and sauiour Iesus Christ.

Let thy kingdome come vnto me, which is righteousness, peace & ioye in the holy ghost, lōg suffering, gētnes, goodnes, faithfulness, mekenes, temperance, strēgth, & patience, & al such like vertues as are prescribed vnto me in thy holy word, that in prosperous thinges I may giue thee thāks, & in aduersity be paciēt: that I be not listēd by with y one.

Lidleys prayers

nor oppressed with the other.

Oh let al worldly things be vile vn
to me for thy sake. Let me not be me
ry with y^e ioy that is without thee, &
let me desire nothing beside thee.

Shake me to life vp my hart often
times to thee, & if I chance to fal or
slippe, make me to thinke on thee, &
to be soyr, with a stedfast purpo^e of
amendment.

O Lord I giue ouer my selfe into
thy holy hād, desiring thee for christ
sake, that I may remain vnder thy
protection and strong defence of thy
power, & that thy holy Angels may
pitch their tents round about me, &
compassse me alwayes.

Good Lord giue me ioyfulness of
hart, & peace of conscience, cōtinuall
gladnes & consolation in thy word
& promises, that I maye euermore
be thankfull vnto thee, and prayse
thy name for euer.

O Lord thinke vpon al thy people,
which are straied here and there frō
the farthest part of the earth, which
be entred into couenant with thee, &
are minded to walke after thy will:
graunt (oh Lord) that we may grow
together in loue through the know-
ledge of thy word, to kepe the vnitie
of the spirit through y^e bond of peace,
to the better confounding of errour &
al false opinions, & to kepe vs cleane
from hipocrisie & superstition, & to
make vs strong in al trouble and af-
fliction. We beseech thee fauourably
to heare vs good Lord, and graunt
our requestes.

*A prayer wherein the mind is stir-
red by patiently to suffer al trouble
and affliction: to contemne the vaine
pleasures of this world and
to long for euerla-
sting life.*

Lidleyes prayers.

Most merciful lord Iesu graunt me thy grace & holy spirit, that it may alwayes worke in mee & perseuer with me vnto the end.

Graunt that I may euer desire & will that, which is most pleasing & acceptable to thy will.

Thy will be my will, and my will be alwayes to follow thy will.

Let there be euer in me one will & one desire with thee, and let me neuer desire to will or not to will but as thou wilt.

Graunt me at one all things that I may rest in thee, and fully quiet & pacifie my hart in thee: for thou lord art the true peace of hart, & perfect rest of the soule.

Thou knowest what is most profitable and most expedient for mee. wherfore do with me in all things as it shall seeme best vnto thee: for it may not be but wel & thou doest,

which

which doest most iustly and blessed-
ly dispose all things after thy molte
godly wisedome.

If thou wilt therfore that I be in
light, be thou blessed: if thou wilt &
I be in darknes, be thou also blessed

If thou vouchsafe to comfort me,
be thou highly blessed, if thou wilt
I lue in trouble and without com-
fort, be thou likewise cuer blessed.

Lord giue me grace gladly to take
at thy hands good & bad, bitter and
sweete, ioy & sorow, & in al thinges
to be hartely thankfull vnto thee,

Assist me alwayes with thy holy
spirite, that flesh & bloud ouercome
me not: that this vaine glitteringe
worlde deceiue me not: that Sathan
supplant me not, but giue me ghost-
ly strength in resisting them, patiēce
in suffering them, and constancy in
perseuering to the end.

Cast out of my hart al vnprofita:

Lidleys prayers.

ble cares of worldly things, & suffer me not to be lead with the vnsstable desires of earthly vanities: but giue me grace that al worldly & carnall affections may be mortified & die in me, & that I may esteeme al thinges in this world as they be, transitoꝝ & sone vanishing away, & my selfe also wth the drawing towards mine end, for nothing vnder y sun may long abide, but all is vanitie and affliction of spirite.

O Lord God: which art sweetenes vnspcakable, turne into bitternesse to me al transitoꝝ and earthly delights, which may drawe me from the lone of eternall thinges.

And for al worldly comforts giue me the most sweete cōsolation of thy holy spirite, & for al fleshly loue, en- due my soule wth the feruent loue of thee: for y lord art my gladnes, my hope, my crowne, and al my gloꝝ.

Blessed

Blessed is that man y^e for the loue
of the setteth not by the pleasures of
this world, & leaurneth to ouercome
him selfe, and with the seruour of y^e
spirit crucieth his flesh, so that in a
cleane and pure conscience he may of-
fer his prayers to thee, and be accep-
ted to haue company with thee and
thy blessed angels, al earthly things
excluded from his hart.

O euerlasting light, send downe y^e
beames of thy brightnes & purifie &
lighten y^e inward parts of my hart.

Open my hart Lord, that I may
behold thy lawes, and teach mee to
walke in thy commaundements.

Quickē my soule & al the powers
therof, that it may cleaue fast and
be ioyned vnto thee in ioyfull glad-
nesse and ghostly comfort.

Be merciful vnto me O lord & for-
giue mee my great iniquitie: for I
haue greuously sinned against thee.

Lidleyes prayers.

To me therfore confusion & shame
is due, but to thee, prayse, honour, &
glory.

O Lord I wil acknowledge vn-
to thee al my vnrighteousnes and I
wil confesse vnto thee all the vnsta-
blenes of my hart.

Oftentimes a little aduersity trou-
bleth me sore, and maketh me dull &
slowe to serue thee.

And sometimes I purpose to stand
strongly, but when a little trouble
cometh, it passeth not without my
great anguish and grief, and of a lit-
tle thing riseth greuous temptatio

Behold my weaknes (O lord) &
consider my frailnes best knowen
vnto thee.

I couet to cleaue fast to heavenly
things but worldly affections & ten-
tations plucke me backe, they daily
rebell and suffer not my soule to liue
in rest.

which

which although they drawe mee
not alway to consent, yet neuer the=
lesse their assaultes be very greuous
vnto me.

O wha a life may this be called
where no trouble nor misery lack=
eth where euery place is full of
snares of mortall enemies?

For one trouble or temptation o=
uerpassed, an other cometh by & by,
& the first conflict yet during, a new
battayle suddenly ariseth.

Tedious it is to me to liue in such
battail, but I perceiue such conflicts
are not vnprofitable for me, whiles
I know my selfe and mine infirmi=
ties the better, and am therby com=
pelled to seeke helpe at thy hand.

It is good for me O Lord, that
thou hast thus exercised and hum=
bled me, that I may therby learne
to know thy righteous iudgements.

It is profitable for me that consu

Lidleyes prayers.

tion hath couered my face that I may learne to flie to thee for succour and comfort.

That I may learne to dread thy secret & terrible iudgements, which scourgest euey childe that thou receiuest, which woundest & healest, which bringest downe to the gates of hel, and bringest backe againe.

I yeld thee thanks therfore that thou hast not spared my sinnes, but hast punished me with scourges of loue, and hast sent affliction and anguish within and without.

Of grace & fauour it is, O lord, & thou sufferest thy seruants to bee troubled and afflicted in this world, because they should not be condemned with the world.

Thou wouldest that they should here be broken with affliction, that they may after arise in a new light, & be clarified & made glorious in thy

king=

kingdome.

O holy father thou hast ordeined it so to be, and it is done as thou hast appoynted.

Wherfore O Lord, giue me the grace to rest in thee aboue althings, & to quiet my hart in thee aboue all creatures, aboue al glozy & honour, aboue al dignity and power, aboue all health & beauty, aboue al riches and treasure, aboue al wy and pleasure, aboue al fame and prayse, aboue al mirth & cōsolatiō that manys hart may take or feele besides thee.

For thou Lord art most good, most wise, most righteous, moste holy, most iust, most blessed, moste high, most mighty, most sufficient, most swete, most cōfortable, most beutifull, most louing, most glorious in whō al treasures of goodnes most perfectly rests.

And therfore whatsoeuer I haue besides thee, it is nothing vnto me

Lidleys prayers.

for my hart may not rest, nor fully
be pacified but onely in thee.

O Lord Iesu, who shal giue me
winges of perfect loue, that I may
flie vp from these worldly miseries
and rest with thee?

O Christ the king of everlasting
glory, my soule crieth vnto thee &
continuall gronings and saith: how
long tarieth my Lord God to come
to mee?

O when shall the end come of al
these miseries?

when shall I be cleane deliuered
from the bondage of sinne?

when shal I lord, haue my mind
only fixed on thee, & be mery in thee
with perfect ioye and gladnes?

when shal that blessed houre come
that thou shalt viset me & make me
glad & thy blessed presence, when
thou shalt be to me, all in all?

when shal I come vnto thee and

seele

feele and enioye those sweete consolations which with thy blessed saints are alwayes present?

When shal I haue peace without trouble, peace without, & peace within, & on euery side stedfast & sure?

O Lord Iesu, when shal I stand & behold thee, and haue full sight & contemplation of thy glory?

When shall I be with thee in thy kyngdome that thou hast ordeyned for thine elect people befoze the beginning?

O blessed mansion of that heauenly Citie: O most cleare day of eternitie, whom the night may neuer darken

This is the day alwaies cleare & merry, alwayes sure & neuer changing.

This day shineth clearly to thy saints in heauen (O glorious god) with everlasting brightnes: but to

vs here on earth (so great is y^e darkness of sinne in vs) it shineth obscurely and as it were a farre of, we see but a glimering therof.

would to god this day might shortly appere & shine vnto vs, & y^e these worldly vanities were at an end.

O heauenly Citizens know & fele how ioyful this day is. but we y^e chyliden of Eue, straingers & exiles here on earth, do lament & bewaile y^e bitter tediousnes of this our daye, that is, of this present life, short and euill, full of sorowe and anguish.

Where mā is oftentimes defiled wth sin, encumbered wth afflictioⁿ, vniquieted wth troubles, lapped in cares, busied wth vanities, blinded with errors, ouercharged wth labours, vered wth tētatōns, ouercom wth vaine delights & pleasures of y^e world, & miserably swapp^d in many kinds of calamities

wherefore O lord arise & helpe me:

com=

Lidleys prayers.

comfort mine exile: aswage my sorrow: destroy the power of mine enemies, the kingdome of sinne, Satan the worlde and my wicked flesh, which alwaies make battail against me, and bring these conflicting daies to an end: so shal I sing prayes vn to thee, O God of my saluation, & magnify thy holy name world without end. Amen.

A prayer for deliuerance from sinne, and to be restored to Gods grace and fauour againe.

O almighty & cuerlasting Lord God, which hast made heauen & earth and al things therein contained: Oh incomprehensible vnitie, Oh alwayes to bee worshipped most blessed Trinitie: I humbly beseech thee and pray thee by the assumption and crucified humanitie, of our lord Iesus Christ, that thou wouldest

inclined

Lidleys prayers.

encline and bowe downe the great
depth of thy deity to the botomelesse
pitte of my vility: Drive from me all
kind of vice, wickednes and sinne, &
make in me a cleane hart, and renue
in mee a right spirite for thy holy
names sake.

O lord Iesu I beseech thy good
nes for y^e exceeding great loue which
drew thee out of thy fathers bosome
into the womb of the holy virgin, &
for the assumption of mans nature
wherin it pleased thee to saue me, &
to deliuer me from eternall death, y^e
thou wouldest draw me out of my
selfe into thee my lord God, & graunt
that this thy loue may recouer again
to me thy grace, to increase & make
perfect in me that which is wanting,
to raise vp in me that which is fal-
len, to restore to mee that which I
haue lost, & to quicken in mee that
which is dead & should liue, that so I

may

mai become cōfirmable vnto thee in
all my life & cōuersation, thou dwel-
ling in me and I in thee, my harte
being soupled with thy grace, and
setled in thy faith for euer.

O thou my god, lose & set at liber-
tie my spirit frō all inferior things:
gouern my soul & so work, y both in
soule & body I mai be holy, & liue to
thy glory world without end. A mē.

*A prayer necessary to be said
at all tymes.*

O Bountiful Lord Iesu, o sweet
Sauioꝝ, O Christ the sonne of
god haue pity vpon me, merciful-
ly heare me & despise not my prayers
Thou hast created me of nothing, &
hast redeemed mee from the bondage
of sinne, death, & hell, neyther wth
gold nor siluer, but with thy moste
precious body once offered vpon the
crosse, & thine own blood shed once

Lidleyes prayers.

for al, for my ransom. Therfore cast
me not away, whom þy by thy great
wisdome hast made, despise me not
whō þy hast redemed. Wh such a preci
ous treasure, nor let my wickednes
destrope þy which thy goodnes hath
builded. Now whyles I liue, (O
Iesu) haue merci on me, for if I die
out of thy fauour, it wilbe to late af
terward to cal for thi mercy. whyles
I haue time to repent, loke vpo me
w thy merciful eyes as thou diddest
vouchsafe to loke vpo Peter thyne
Apostle, & I mai bewaile my sinful
life. & obtain thy fauour to liue & die
therin. I acknowledge þy if þy shouldest
deale w me according to thy iustice,
I haue deserued euerlasting death.
Therfore I apeal to thi high thron
of mercy, trusting to obtain thy fa
uor, nor for my merites, but for thy
merites (O Iesu) who hast giuen
thy self an acceptable sacrifice to thi

Father to appease his wrath, & to
bring all sinners truly repenting &
amending their euill life, vnto his fa-
uor again. Accept me (O Lord) a-
mong y^e number of thē whom thou
hast in Christ elected & chosen to sal-
uation: forgive mee my sinnes: giue
me grace to lead a godly & innocent
life: graūt me thy heauēly wiſdome
inspire my hart & it's faith, hope and
charity: giue me grace to be humbly
in prosperitey, patient in aduersitie, o-
bedient to my rulers, faithfull vnto
them that trust me, dealing truly wth
al men: to liue chastly in wedlock: to
abhorre adultery, fornication, and al
uncleanes: to do good after my pow-
er vnto al men: to hurt no man, that
thy name may be glorified in me du-
ring this present life, & that I after-
ward may attaine cuerlasting life,
through thy mercy and the merites
of thy deatch and passion. Amen.

Lidleys prayers.

A prayer for grace and remission of sinnes.

O Lord God, mercyfull father, I
poore wretched sinner come vnto
thee in the name of thy dearly belo-
ued sonne Christ Iesus my sauio-
r, beseeching thee for his sake to take
pity & compassion vpon me, & to cast
all my sinnes out of thy sight, euen
thorow the merits of his bloudy
death. Poure vpon mee, O lord, thy
holy spirit of grace & wisdom, to go-
uern & lead my body and soul in thy
holy word & commaundments. Shew
thy diuine mercy vpon me, & lighte
my naturall blindness & darknes of
my hart thorow thy grace, that I
may daily be renewed by thy holy spi-
rite. Open my hard hart and grosse
eares, to heare & read thi word that
heauenly voyce, and to beleue & fo-
low it in my conuersation, & euer to

hold

hold fast the blessed hope of euergla-
sting life: mortify and kill all vice in
me, & my life may expresse my faith
in thee: mercifully heare the humble
supplication of thy seruaunt, and
graunt me thy peace all my dayes:
graciously pardon my infirmities, &
defend me in all daungers both out-
wardly in my body, goods & name:
& inwardly in my soule, against all
euill temptations and subtil baits
of sathan that roaring Lion, seeking
whom he may deuoure. Graunt O
Lord that I and euery member of
thy church in his vocation and cal-
ling, may truly & godly serue thee:
graue in my hart & loue of thy name
encrease in me true religion, reple-
nish me with all goodnes, and of thy
great mercy kepe me in the same vn-
to the end, Giue vnto me the spirite
of prayer, true humilitie, perfect pa-
cience, and continuall ioy in the ho-

Lidleyes prave rs.

thy ghost, I commend vnto thy protection O father, my house & al that thou hast giuen me, my whole family, my wife & children. ayde me that I may wel & holily gouern, nourish & bring them vp in thy feare & seruice. And for asmuche as in this world, I must alwaies be at swarre, not wth one sort of enemies, but wth an infinit number, not only with fleische & bloud, but wth the deuill which is thy prince of darknes, graunt me thy grace that being armed with thy defence, I may quite my seife in this battaile with an inuincible constancy against al corruptiō which I am encompassed with on all sides, vntil such time as I hauing ended the combat, which during this lyfe I must sustayne, in the ende I may attayne to the heauenly rest which is prepared for me through Christ my blessed Saviour. Amen.

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